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The Christian Statesman

PUBLISHED MONTHLY

THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE
VICTORY WEEK, NOV. 9-16, 1919
PITTSBURGH, PA., U. S. A.

The Christian Statesman will print a full report.

DR. MARTIN'S REPORT ON OVERSEAS WORK * * * * OUR WORK BUT BEGUN * * * * FOLLOWING WASHINGTON'S ADVICE * * * * THE LEAGUE AND ITS CRITICS * * * * CHRIST AND PERMANENT PEACE * * * * HIGH COST OF LIVING STILL MOUNTING * * * * WHAT JAPAN REALLY WANTS * * * * PATRIOTISM AND CHAUVINISM * * * * THE NATIONAL REFORM ASSOCIATION PLAN FOR CHRISTIAN INDUSTRIALISM * * * * FACTS ABOUT MORMONISM.

AUGUST, 1919
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The National Reform Association

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President
HENRY COLLIN MINTON

General Superintendent
JAMES S. MARTIN

EDITORIAL STAFF

Editor
IRVIN AIKEN BLACKWOOD, A. M., B. D.

Contributing Editor
HENRY COLLIN MINTON, LL. D.

Associate Editors
RICHARD CAMERON WYLIE, LL. D. THOMAS H. ACHESON Ph. D.

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Send all ITEMS OF NEWS and CONTRIBUTED ARTICLES to the Editor.
REV. IRVIN AIKEN BLACKWOOD
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The Christian Statesman

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ABSTRACT OF REPORT OF GENERAL SUPERINTENDENT, JAMES S. MARTIN

ABOUT HIS WORK THREE MONTHS OVERSEAS

A Marvel Of Accomplishment.

Eighty-seven Speakers From Forty-seven Different Countries Secured for Third World Conference.

Given at Executive Committee Meeting National Reform Association, Pittsburgh, Pa., July 8, 1919.

It is perhaps needless to say that I am glad again to be in your midst and share here in your labors in behalf of the Association and its work. The experiences of the last three months have been unique, informing and helpful. I cannot hope in the report I have to make this afternoon to do more than touch a few only of the high places in what was experienced on this European trip.

As you full well know, our mission was two-fold—which in itself was a handicap. The minds of most people seem to be capable of receiving but one impression at a time. As the quaint Scotchman put it, "They are a' o' the pop-gun kind." He was arguing for but one sermon a Sabbath because, as he said, if you put in a second, like the second wad in a pop-gun, it shoots the first out; whereas if you put in but one, it remains.

As for the results of the first part of our mission, to the fulfillment of which we first addressed ourselves; namely, the securing, if possible, some Christian recognition in the Peace Pact, we respectfully refer you to the columns of the June and July issues of the Christian Statesman.

As for the second part of our mission—that of securing from the different neutral and allied countries of the world representative speakers for the World's Conference—we have what we deem an encouraging report to make.

Before giving detailed information on this point we have two or three general observations to make—solely for the sake of brevity.

The first of these is that we presented carefully, thoroughly and as faithfully as we knew how the qualifications for those who could fittingly represent their countries:—men or women who were either positive Christians or at the very least in hearty sympathy with Christianity; who knew the moral problems of their respective countries and could intelligently and otherwise ably present them; and who could and would participate in the preparation

of a suggestive international plan of action for the better handling of these problems.

The second is that we proposed to the officers of the Peace delegations from the various countries that they themselves would take the lead in the selection of the party or parties to come to the Conference which, in the most of instances, they willingly did.

The third is that, in the last analysis, we were not denied our request by any delegation or ambassador approached. Where countries had no Peace delegates we applied to their ambassadors.

The fourth is, that in all cases about to be reported by us, where arrangements have not yet been completed they are in process of completion; and we have not the shadow of a doubt that in the not far distant future we shall hear definitely and finally, as well as favorably, from each—with a possible single exception or two, such as Siam and Persia.

That for unforeseen and utterly unavoidable reasons some countries will be without representation at the Conference is possible if not indeed probable; but that there is an earnest and honest effort being made on the part of all to have their respective countries represented, where representation is not yet definitely settled, we doubt not for one moment.

The fifth and last of these general observations is that we are to pay the expenses of one representative from each country and, in the case of France, Belgium and Great Britain, more than one—for the reason that these countries, more than others of Europe, are most deeply interested with our own in such matters as shall be before the Conference; are the countries that with our own have suffered most from the war; and are also the countries from which we may expect the greatest help in the carrying out of our project truly to internationalize our work. It is in these countries, as we take it, that World Christian Citizenship Conferences in the future are most likely to be held.

With the above stated, we now proceed to report on the various countries one by one as we worked them from Paris, London and Edinburgh as centers of operation.

Representatives Secured For The Third World Conference From The Following Countries

FRANCE 1. The Rev. Andre Monod, Secretary of the Protestant European Committee, if his secretarial duties permit. If not he and his committee will certainly see that another comes in his stead—possibly the Rev. Dr. Reuben Saillens whose work in America last year was so highly acceptable.

2. Madame Avril de St. Croix, a woman of international reputation, Europeanally speaking; also chairman of the Committee on Single Standard of Life of the International Congress of Women and a noted social worker who has the hearty support of all who know her.

3. Senator Eugene Reveillaud—for the past nine years a member of the Senate of France and whose tenure of office is for five more years.

4. Mr. Paul Bellamy, the distinguished Mayor, for many years, of the city of Nantes with over 200,000 of a population. Like Senator Reveillaud, he is an ardent Protestant and active Christian worker, as well as a distinguished speaker who has delivered addresses in all sections of France. The only condition of either's coming is that the general elections will not be on in France in November—an altogether unlikely thing both they and others think. Senator Reveillaud will discuss the theme, "The Marne, the Battle of the World."

BELGIUM. 1. Dr. Henri Anet—now in America laboring under the auspices of the Federal Council of Churches of Christ.

2. A public official in the Belgian governmnt, to be appointed through the good offices specially of Lieut. Henri Rolin, a Belgian officer from Brussels.

ITALY. 1. Senator Ruffini, procured through the good offices especially of Mr. Trombetti, an active Christian member of the Italian Peace delegation.

2. A Waldensian, Protestant, being chosen by Prof. Gavionni Luzzi, a warm personal friend of our president, Dr. Minton.

GREECE. A public official to be chosen as a result of the efforts especially of Mr. K. P. Tsolainos, an active Protestant Christian.

SPAIN. San Excellence Monsieur Sans and Escartin Senator Palacio del Senado which, by interpretation, is His Excellence Mr., sons and daughter, Senator Palacio del Senado. This man was secured through the good offices of the Spanish Ambassador at Paris.

ROUMANIA. Nicholas Misu, Minister Plenipotentiary and Envoy Extraordinary of Roumania in London, proposes to see that two persons represent his country at the Conference. And inasmuch as the Queen of Roumania is contemplating a trip to America, he proposes to see that she is one of the two, if at all possible.

MONTENEGRO. M. Pierre Chotch, Minister of Justice and also of Public Education; and General Antoine Grosdenovitch, Ambassador at Washington, D. C.—both by appointment of the king of Montenegro, now in Paris.

POLAND. Jean Ciechanawski and Stanislas Kozicki, first and second Secretaries at Paris of Paderewski, after conference with the last named, guarantee at least one representative from official life.

ALBANIA. Dr. C. Telford Erickson, for twelve years a general laborer in Albania under the auspices of the American Board of Missions and also a member of the Peace Conference, representing Albania at Paris. He is now in Boston.

CZECHO-SLOVAKIA or BOHEMIA. The daughter of President Mazaryk it is hoped can come. If we get her it will be through the good offices of Prof. Denis of the University in Paris, himself a native of Bohemia.

YUGO-SLAVONIA or SERBIA. The Rev. Dr. (now a bishop) Nikolay Velimirovich, for years past, until recently, ambassador in London, is a likely representative. Should anything prevent his coming, his former Secretary, Mr. T. Georgevitch is available. Prof. Pupin of Columbia University, N. Y., a native of Serbia, has also been invited.

RUSSIA. Captain N. M. Bachman, a native of Russia, a post-graduate of an American university; a medical practitioner in Cleveland, Ohio, who volunteered when our country entered the war, was soon made a captain, and was sent by President Wilson and other members of the Peace delegation to Russia where he spent twelve months collecting data, brought it in person and delivered it to the Peace Commission in Paris, returned to Russia where he now is and is to be until August or September next. Saw him in person. Dr. Bachman speaks ten different languages.

ARABIA. Mr. M. R. Haidar, President of Peace Commission from Arabia in Paris, promises that by the first of September at the latest we shall have in Pittsburgh all necessary data on representative from that country, who, he guarantees, will come from official life.

PERSIA. Mirza Hussein Khan Alai will consider, consult and write us. He thinks it would be interesting for his country to have a representative, and helpful as well, but it is not certain that the government can be induced to choose one. And while he thinks a real representative might be uncomfortable at a Christian Citizenship Conference, he proposes to have one there if possible.

SIAM. The Secretary of the Paris Peace Commission sees no good reason why the government of his country will not select someone of its officials to come, even though the Conference is to be Christian. The Christian missionaries in Siam and the government get on, he says, without conflict. He promises to lay the matter before his government.

HOLLAND. The Rev. Dr. J. L. Pierson of Groningen, obtained through his brother, a business man in Paris. Dr. Pierson proposes to bring two others with him.

SWITZERLAND. Dr. William Thomas of Vaud, son of the Rev. Dr. Frank Thomas of Geneva, who is deeply interested in the work of our Association. He willingly consents to serve on some of our world Commissions; as does Dr. Kenedy Anet of Belgium, and Prof. Luzzi of Italy.

SWEDEN. 1. The Ambassador of Sweden in Paris and his Secretary have seconded our invitation, made at their suggestion, to the Archbishop of Upsali, a man, they say, deeply interested in our Conference themes.

2. Dr. Solomon of Stockholm, a man interested in Prison Reform work and who is, by the appointment of his government, soon to come to America, is available for us. This we learned through an Episcopal rector from Sweden whom we met at a luncheon in the London House of the Bishop of London. An invitation from us has already gone to him.

DENMARK. 1. The Ambassador at Paris wrote his government at Copenhagen to select from official life a suitable representative and forward us credentials of same.

2. Dr. John Storm, Copenhagen, Chaplain in the Army, is named by Episcopalian rector from Sweden above referred to as a capable man and one who much wants to come to America this year. Should we fail in due time to hear from the Danish government we shall promptly write Dr. Storm.

NORWAY. Bishop Stoeylen and wife from Christiansand are very strong probabilities. The only condition is the state of the Bishop's health. If it permit not his coming, he will without fail, he writes, see that another comes in his stead. It will be recalled by some of you that Dr. Stoeylen, before he was made Bishop, was with us at the 1913 conference.

AUSTRALIA and IRELAND. Mr. W. J. Hanna, a native of Belfast, Ireland, and having just retired there after forty years of service on the Public Service Commission of Australia. Mr. Hanna has been six times around the globe in his study of the public service administrations of countries, is a man of more than ordinary intelligence, deeply interested and in heartiest sympathy with the objects of our Association. He will discuss the theme, "National Life and Public Service."

NEW ZEALAND. The Rt. Hon. Sir Joseph Ward Bart, Lord High Commissioner of New Zealand at London, will see certainly that the New Zealand government chooses one of its officials to come to Pittsburgh and send necessary data on same at an early date.

SOUTH AFRICA. Mr. R. B. Stewart, Secretary of Lord High Commissioner of South Africa, in conference with the Commissioner has written their government to select and send to them for ratification name, address, etc., of person chosen from official life.

INDIA. The Lord High Commissioner of India in London has turned over to the Secretary of the Missionary Societies of Great Britain and Ireland, located in London, choice of a suitable person to come. From the missionary secretary we are soon to hear.

LIBERIA. President C. B. King will either himself come or send another.

CHINA. Mr. Ping-Wen Kuo, Ph. D., President of the National Higher Normal School, Nanking, China, and Chairman of the Educational Commission from China to Europe and America, twenty in number, presidents of different universities and colleges and normal schools, will not only himself attend and participate in the Conference but also arrange the itinerary of the Commission that the entire twenty may be in Pittsburgh a portion at least if not all of the time of the Conference. Ng. Poon Chew who was with us at the 1913 Conference also writes that we may count on his presence and help.

JAPAN. Dr. and Mrs. Danjo Ebina, Tokyo. Dr. Ebina is pastor of the largest Congregational Church in Tokyo, having a membership of upwards of 1,000 people, among whom are three professors of the Tokyo University, 45 graduates, 50 students, 200 students and professors of other Tokyo educational institutions. Among these are the real leaders of the New Movement in Japan in favor of Industrialism, Democratization and Internationalism, with Dr. Elbina as the recognized leader of all. He is a man deeply interested in civic affairs, as well as of great literary ability. He is editor of "The New Man."

Mrs. Ebina is likewise the leading Christian woman of Tokyo if not indeed of all Japan. In addition to her church work she is active in W. C. T. U. and other temperance and reform work, a member of numerous women's clubs and editor of "The New Woman."

ARGENTINA. The Ambassador at Paris is seeking through his government to have a public official appointed and name, address, etc., sent to Pittsburgh. He has no doubt of the successful issue of his efforts.

BOLIVIA. Dr. Calderon, Ambassador at Washington, D. C. He is, among the South American Ambassadors, the oldest on the list. He recently addressed the bishops of the American M. E. Church with great acceptance.

BRAZIL. The President of the Brazilian Peace delegation in Paris forwarded his government my letter of invitation urging the immediate selection of a fitting representative from public life and the forwarding of his name, etc., to our headquarters here in Pittsburgh.

CHILE. The Chilean Ambassador at Paris expressed heartiest sympathy with our object and gave most positive assurance he would leave no stone unturned to get us a man of parts from public office in Chile.

ECUADOR. The Parisian Ambassador for Ecuador took up the matter of securing a representative with zeal and assured us we could go home and rest easy, as he would certainly see that one of the officers of his government came to the Conference.

PERU. Dr. Manuel Vicenti Villaron, of the University of St. Marcos, Madrid, an authority on all Peruvian moral problems, is a most likely representative.

PORTUGAL. Brum de Selveria, D. D. S., Secretary of Peace delegation at Paris and army official—deeply interested in the moral problems of his country—is available.

GUATAMALA. Joaquin Mendez, Ambassador at Washington, D. C., and also another he will have chosen by his government in Guatamala.

URUGUAY. Ambassador at Paris guarantees the selection by his government of a suitable public official.

HONDURAS. Policarpo Bonilla, delegate to Peace Conference. He has for the past twenty years been president of his country, is now in Paris and will soon come to America to complete his work on a special mission in which he was engaged here when called to Paris.

NICARAGUA. President and Secretary of Peace delegation in Paris guarantee appointment of a public official by their government.

CUBA. Antonio S. De Bustamante, a very fine business man of Cuba, and the president of the Peace Delegation of his country at Paris, will by letter and cable see that we get data on a suitable representative of his country.

HAITI. Ambassador at Paris and his Secretary undertake gladly to see that a man in official life comes by appointment of their government.

PANAMA. Antonio Burgos, Minister Plenipotentiary to Spain, member of Paris Peace delegation to represent his country. M. Burgos is a noted authority on international law. He was among those who had to do chiefly with the drafting of the constitution of Panama and is among its very first signers. On two separate occasions his opinion prevailed on international law in the Peace Conference in disputed cases. He is to be in the United States October and November delivering a series of lectures on international law in the law schools of our country. He will discuss the theme "Righteousness in International Relations" or "The Sanctity of Nationality."

HONOLULU. Alexander Hume Ford, Editor Mid-Pacific Magazine and an authority on all the problems of the peoples of the Pacific Coast of Central America.

ENGLAND. 1. Mrs. Theodore Cory, Old Place, Hampton Court. She will act in capacity of Chairman of World Commission on Mormonism. Her husband will also, in all probability, accompany her.

2. Dr. A. C. Dixon, for the past eight years pastor of Spurgeon Tabernacle Church. Dr. Dixon will discuss the theme, "Christian World Reconstruction."

3. The Rev. F. Herbert Stead, at head of the Browning Hall movement in London, Great Britain and adjoining countries. The Rt. Hon. William Crooks, representing East London district in Parliament, says Stead is without doubt the best informed man in Great Britain if not, indeed, in all Europe on the labor question. He is willing to discuss any phase of this question.

4. Henry Peel, Liverpool, an authority on Mormonism in Europe, interested in all moral reform work, correspondent for Christan Statesman and a prospective employee of our Association.

5. Lady Frances Balfour, if she can be persuaded that the trip is not too strenuous for her.

6. A Bishop of the Church of England, whom the Bishop of London is helping us secure.

SCOTLAND. 1. Lady Aberdeen, Scotland, if she can arrange her work so as to make it possible.

2. The Rt. Hon. Robert Munro, Under Secretary of State for Scotland and member of Parliament in London, his duties of office permitting. He will discuss the theme, "The Moral Authority of the World."

3. The Rev. Norman McLean, pastor of St. Cuthbert's Church of Scotland, Edinburgh, a congregation organized in 800 and having a present membership of 3,400. Dr. McLean is a noted Scottish Highland orator, thoroughly up to date on all moral reforms and especially interested in the family and in temperance reform. He agrees to discuss the theme, "Moral Results of the World War."

4. The Rev. J. R. P. Sclater, D. D., pastor of United Free Church in Edinburgh, is a possibility. Dr. Kelman says that Dr. Sclater is one of the most brilliant men and orators in all Scotland. Dr. Sclater as well as Dr. Wallace Williamson, pastor of the noted St. Giles Church, was in Germany with the Scottish troops when we were in Edinburgh.

5. "His Grace, the Duke, and Duchess of Athole, Blair Castle, must come," says Dr. Wm. Paterson, of the Edinburgh University, "and the Duke discuss the theme, The Responsibilities of Wealth." Dr. Paterson proposes to see they do come if possible in response to my invitation forwarded them from Edinburgh.

WALES. 1. The Rev. John Thomas, Secretary of the Citizens' Union, Cardiff, we have secured. Mr. Thomas has been exceptionally successful in moral reform work in Cardiff and Wales generally.

2. Major David Davies, member of Parliament from Wales, and a man of very great interest in moral reform work is a possibility. Mr. Thomas proposes to use his good offices to secure him, if at all possible.

CANADA. The Rt. Hon. Sir Robert L. Borden, G. C. M. G. Prime Minister of Canada, an orator of exceptional ability, is favorably considering our invitation.

Summing it all up in a sentence, we have a practically assured representation of eighty-seven speakers, with a possible additional twelve, from forty-seven different countries (considering some of the dependencies as countries) of whom fifty-nine are governmental officials. Fifty-three of the eighty-seven are finally and definitely secured, of whom thirty-four are public officials. It ought to be easy to procure through the ambassadors at Washington suitable representatives from the remaining few neutral and allied countries of the world.

It should perhaps be added here that on the returning vessel we had repeated interviews with Miss Jeanette Rankin, just retired from Congress, who expressed an interest in the Conference, her willingness to attend and speak at some of the sectional Conferences. She also gave us valuable suggestions for procuring noted women speakers from Europe who are coming to attend and speak at the International Congress on Labor to be held in Washngton, D. C., the last of October next.

In submitting this report we desire to record our conviction that the time has come for us as an Association further to internationalize our work:—

1. By making application for a new charter for international rather than national work which, of course, means the change of name from National to International Reform Association.

2. By the establishment of branch offices in London, England; Paris, France; Geneva, Switzerland; Tokyo, Japan; and Canton, China. Tentative arrangements have already been made by us for the handling of World Conference literature in most of these places.

3. By appropriating, at an early date, of our funds in hand, and to be raised, to aid in reconstruction moral reform work in France.

4. By undertaking to provide some suitable reconstructive workers for foreign countries much in need of the same.

5. By the establishment of libraries and the filling of the same with a carefully selected list of books on the fundamental principles of our Association in their application to moral problems and by works on political philosophy and moral and social reforms—books to be read or purchased by the general public.

6. By planning for a World's Christian Citizenship Conference to be held a few years hence in London, England; or Paris, France.

SOME DISTINGUISHED SPEAKERS

FOR THE

THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

MRS THEODORE CORY

MRS. THEODORE CORY

A brilliant novelist, writing under the pen name of "Winifred Graham," Mrs. Cory has made herself and her ideas known to the English speaking world. She is daring and startling in her themes and style. Her latest book, "The Imperial Malefactor," deals with the domestic life of the ex-Kaiser in a bold and venturesome way. Of her thirty-two novels, one of the best known is "Ezra, the Mormon," a startling story, based on facts, regarding Mormon intrigue and revenge.

Mrs. Cory is a recognized authorty on Mormonism. Her vivid indictments of that cult and its proslyting elders are absorbing and scathing. Favored by fortune with good looks, charm, a keen mind, a daring heart, a beautiful and happy home and an original and enthralling style, Mrs. Cory is sure to win the admiration as well as enlist the interest of her audiences at the World's Conference.

MAYOR PAUL BELLAMY

Since 1910, the Honorable Paul Bellamy has been Mayor of the city of Nantes, France. In addition to this he holds many other honorable distinctions. He is a Chevalier of the Legion of Honor of France and of the Order of St. Olaf of Norway, an Officer of Public Instruction, Counsel General of the Loire-Inferieure, and holds the Order of Merit of the British Empire.

MAYOR
PAUL BELLAMY

Mayor Bellamy has lived in Nantes from early childhood and is a graduate of the University of that city. He has been Recorder-in-chief of the Civil Tribunal of Nantes, Municipal Counselor and First Adjutant of Nantes and is President of the Association of French Recorders. He is also a distinguished religious leader and a member of the permanent commission of the Reformed Evangelical Churches of France.

EX-PRESIDENT POLICARPO BONILLA

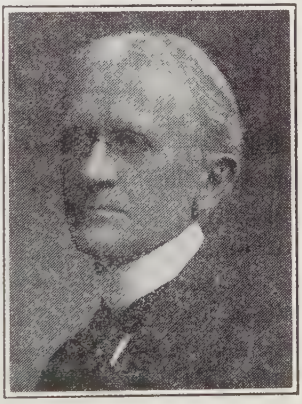
EX-PRESIDENT
POLICARPO BONILLA

Policarpo Bonilla has had a career worthy of the pen of Victor Hugo or Dumas. He has been President of his native country and an exile from it. He has led victorious armies in a successful revolution and he has fallen, wounded in battle, in the hour of defeat. He has known the poverty of an orphan when a child, and a measure of wealth as a youth. He has represented his country in the courts of the world and languished in prison, undergoing tortures.

When seven years of age he was left an orphan, at 17 he had graduated at law, at 20 he was an attorney-at-law, and at 21 second member of the Exchequer. For some years he sat as a Congressman. In 1891 he became chief of the Liberal Party of Honduras and a candidate for the presidency of that country. He was defeated and exiled, but was later successful in leading a revolution, and was duly elected President in 1894, serving four years. Since serving as President, he has been a Member of Congress and Envoy Extraordinary to France.

DR. SAMUEL ZANE BATTEN

Dr. Samuel Zane Batten is secretary of the Social Service Commission of the Federal Council of Churches of Christ of America and also chairman of the Social Service Commission of the Norhern Baptist Convention. He is one of America's foremost sociologists and the author of many works on social problems.



DR. SAMUEL
ZANE BATTEN

Dr. Batten will act as chairman of the World Commission on Capital and Labor, a problem at present to the fore in world affairs. He will not only have the help of specialists from various countries, but also has the advantage coming from a long and intimate acquaintance with social conditions here and abroad. He is fair-minded and thoroughly Christian, a man who seeks to apply the principles of justice and fair-dealing to the relations of the social sphere. As a frequent speaker for the National Reform Association he has always been instructive, helpful, original and sane.

DR. EDWIN C. DINWIDDIE

DR. EDWIN C. DINWIDDIE

The Chairman of the World Commission on Temperance which will report at the Third World's Christian Citizenship Conference is Dr. Edwin C. Dinwiddie, legislative agent for the Anti-Saloon League of America at Washington, and one of the best-known temperance advocates in the United States. Dr. Dinwiddie has probably directed more successful campaigns for prohibitory legislation than any other man in the world. Among the great campaigns of which he has had charge are the following: securing state wide prohibtion in Oklahoma; passing Webb-Kenyon bill over veto of President Taft, thus forbidding interstate transportation of liquor into dry territory; banishing the canteen from the American army; submitting the prohibition amendment to the states for ratification; prohibiting the use of liquor by the American army and navy during the great war. Such achievements as Dr. Dinwiddie has accomplished with the help of his associates of the Anti-Saloon League, have made him a natural leader in the forces which are now working to make the world dry.

B. SAMUEL STEADWELL

The Chairman of the World Commission on Social Purity is B Samuel Steadwell of La Crosse, Wisconsin, president of the World's Purity Federation since its foundation in 1905, editor, lecturer, author, and authority on the white slave traffic, commercialized vice and sexual sins.

B. SAMUEL STEADWELL

Mr. Steadwell founded "The Light" twenty years ago, the official journal of the World's Purity Federation, and the leading journal devoting itself to the destruction of public vice. He has been its editor from its first issue and has made it a powerful force for purity and against immorality. Under the direction of Mr. Steadwell ten international purity congresses have been held, and through his influence much beneficial legislation has been enacted for the elimination of vice and the advance of purity.

EDITORIALS

OUR WORK BUT BEGUN

After almost twenty centuries of Christianity, the Christian world is only beginning to realize that Jesus had a gospel for the nations; that His message was for the big individuals in the earth known as States; that His life and death had in them something of supreme value for national and international life; that it is only as nations come to accept His doctrines of love and self-sacrifice and service that a true brotherhood of nations can be established that will bind them together in a mutually beneficial and permanent Covenant League.

While thousands upon thousands of church people believe these principles, yet it was left to the body of Christian citizens known as the National Reform Association to make an effort to have the Peace Conference at Paris embrace them and utilize them in its great work of peacemaking.

The Association entrusted this very important work to its long experienced and most efficient General Superintendent, Dr. James S. Martin. He made tactful and tireless endeavors to get to the **"Big Four,"** but without success. They did not hear him. Other matters—such as territorial readjustment—were of more importance to them than to think about God, or about Christian principles as the only basis upon which to settle the world's difficulties. But while the **"Big Four"** did not hear our representative, Dr. Martin, yet his interviews with a great number of other delegates to the Conference brought out the fact that there was a readiness among the representatives of many countries to give these principles favorable consideration. Read Dr. Martin's special article in this issue and also in the last two numbers of The Christian Statesman.

All this shows that our distinctive work is but begun. For the first time in our history as an association we have had the opportunity to preach the gospel of the kingdom to the assembled nations. A new day has dawned for us—a day for **international reformation.** In this gigantic task the Christian peoples of all lands will join us. They are ready, as never before, to rally under the flag of Jesus Christ as Prince of Peace, and King over all the earth.

Yes, our work is but begun. But it is a noble work, a hopeful work, an abiding work, a God-glorifying work, a work that now needs a great world gathering, such as the Third World Conference, to give it fresh impetus.

B.

THE LONG TASK

The war is over. Germany has signed the Peace treaty. The great armies of the Entente powers are being demobilized very rapidly. Trade relations between the United States and Germany have been resumed. The new Minister from that country to Washington has been named. The warring nations are readjusting themselves. War put things out of joint. The present task is to put them back again in place. But this is no easy undertaking. Hate and jealousy and suspicion were let loose in the war. These evil passions were fanned to a white heat. They wrought destruction. The world seems almost like one mass of ruins. Everything has been injured—morals, commerce, industry, religion, man-power, even the earth itself in war devastated regions. What has been injured now has to be repaired. But **hate** can never restore the world to happy relations. Hate cannot bring back what has been lost, especially **good-will** among the nations. Hate will linger for a long time to come.

The Revolutionary War estranged England and the thirteen American colonies. It is only since this last great war came upon us and we were drawn into closer and co-operative relations with England in fighting against Germany that we have heard educators and others of our country speak of the need of revising our text books on history because they have cultivated prejudice against England. So, after almost a century and a half, the old feeling of hate seems to have died and a whole-hearted good-will is established.

The hatred engendered by the Civil War between the North and the South is only now passing away.

The terrible heart wound inflicte on France by the conclusions of th Franco-Prussian war never did hea

So has it always been. Of the En tente Allies, Belgium and France espe cially will be slow to forget Germany' ruthless destruction and heartless atroc ties inflicted upon them. These coun tries have been wounded and wounde sorely and a long time will be require for the healing of the wounds.

But Germany herself hated, yes hated before she started the war. Sh delighted in hating. During the wa she even had her song of hate. Wit armies giving good promise of succes on the battle fields she hated all th more. And now, after being halte and defeated, shall we think that Ger many hates no more? She has take the pen and written her name to th Peace Treaty, but we have every evi dence that hate still lingers deep dow in her heart, a hate that will di slowly. But hate even though it b suppressed is destructive. Its tendenc is alienation. Hate is negative. It ambition is revenge. So hate ca never restore the nations to happy re lations. Hate can never rebuild wasted civilization.

Good-will, not hate, is the instru ment for world reconstruction. Good will must prevail among the nation before real peace can be enjoyed Mere cessation of hostilities is no peace. The word peace has in it th idea of being **joined together.** Whe two nations are truly joined togethe good-will prevails between them an they enjoy real peace.

The problem then is to produc good-will between the nations tha have been at war with one anothe What will do this? One answers

ade and travel. But trade and travel xisted before the war. Envy and ealousy and covetousness existed with iem. Something better still is requir-d to solve the problem. Another nswers, the League of Nations. The eague of Nations may be an organiza-on through which good-will can unction, but is cannot of itself reate good-will. Good-will springs om love and fruits in brotherhood. ove is a product of the Spirit of od. It is only as the Holy Spirit shed abroad in the hearts of the eoples of the earth, leading them to mbrace the ideals of service and sac-fice, that the feeling of hate will give lace to that of love.

America, moved by the Spirit of od, went forth into the war with an nselfish aim, and rendered a service a great sacrifice with no wish for e-imbursement. When all the nations arn that their great end is to be of rvice to one another, then can we ok for a world of nations happy in a otherhood of love.

The Spirit of God is necessary in rder to bring this about. And the rayers of God's people are necessary order to bring about a pouring out the Spirit upon "all flesh." A umbling of the nations themselves, so, is required for they have made recognition of God or of His Son, e Prince of Peace, in the Peace Pact nd League Covenant. The Peace onference neither thanked God for ctory nor sought His guidance for e best way to establish a permanent eace. This shows the great need of mighty impact being made upon the orld consciousness just now by this uth, that great world problems must dealt with on the basis of Christian principles. This is what the Third World's Christian Citizenship Conference shall attempt to do. This impact must be made in order that the nations shall turn unto God and bow down before Him. Then the Holy Spirit will surely come in fulness upon the nations as governments. Hate shall meet its death. Love shall reign. Good-will shall abound. An international brotherhood shall spring up. War shall cease. Prosperity shall abound. Righteousness shall prevail, and the long task shall be ended. B.

FOLLOWING WASHINGTON'S ADVICE

The "Farewell Address" of George Washington is a sacred utterance to all Americans today and no patriot dares to belittle its meaning or importance. Indeed, it is quoted almost as Scripture is quoted on our Foreign Relations a century and a quarter later.

And yet, its real greatness is in the spirit of pure, wise, patriotic, devotion to his country. Accepting his principles carries with it the adjusting of them to changed conditions. Devotion to the development of our own domain was easy and urgent enough when a virgin continent lay untouched and almost unscratched and when contact with other lands knew no steamships or telegraphs or telephones or wireless.

But consistency requires that if we are so slavishly bound in one thing we should be in all. We have gone far astray from the idea of the Father of his country in the matter of party politics. He used very strong language in condemning partyism generally. "I have already intimated to you the

danger of parties in the state....." "It serves always to distract the public councils, and enfeebles the public administration....." "It agitates the community with ill-founded jealousies and false alarms, kindles the animosity of one part against another, etc., etc." Washington was not less wise in these words than in any of the others. All or none. Let us be consistent. We are warned against party divisions at home as seriously as against international alliances abroad. We should beware lest we break one precept in striving to obey another. The Senate at Washington just now is liable to this peril. "In the most solemn manner the first president warned the nation 'against the baneful effects of the spirit of party generally' and pilloried it as the worst enemy of popular government." (Munroe's Constitution of the United States, p. 313). M.

SOME FIRST THOUGHTS ON THE ANNOUNCEMENT OF THE ACCOMPLISHED PEACE

1. Thank God! It has been a hard fight, a tedious trying experience; doubtless many mistakes have been made but **actum est, it is done,** and the day long looked for, the consummation long prayed for, has come.

2. The Kaiser is missing. The big, autocratic, imperial, **ego** is not in it. It sounds strange when we read, "The government of the German Republic has sent the following note, 'What hath God wrought!' "

3. "The German people have no way of defending themselves." They admit it only because they must. It is peace, but it is "enforced peace."

4. There is no note of conciliation. It is military submission. No peace of brotherhood, of sympathy, of hop we wish the tone were more reassu ing.

5. "No act of violence can touch th honor (?) of the German people Of course not. The last few yea have shown that, beyond cavil doubt. But what is "honor?"

6. No sulking beaten foe can trusted in the dark. Germany neede a new heart as well as a new Empero a new **regime,** a new spirit. Give Ge many a chance to show that she h it, but keep Foch not far away.

7. While the caged lion is still a lio with his claws clipped and with h strength shorn; while the world kee its eye on the wild beast, play fai give the German people a chance; they are good let them enjoy life; they break out again, let them lea the same lesson just once more an **only once.**

Meanwhile we thank God that th war is ended. M

MORMON STATISTICAL REPOR

The latest Mormon Church stati tical report under date of June 1919, contains some items of intere and importance.

The statement is made that th Mormon Church should have been a lowed twenty chaplains as their ju **quota,** that proper application ha been made for permission to furnis the twenty, "but for some reason un known to us, we were only allowed t furnish three chaplains, two of whom saw active service at the front."

The Mormon Church prophe knows very well why only three Mo mon chaplains were allowed and nea ly every one else knows why thes three were three too many.

Reporting on "Tithes" the prophet thholds information as to the amount tithes received. "There has been nsiderable increase in the amount of nes paid for the year of 1918." he tithing has been well handled." nd this is assumed to be a definite ancial report.

Nowhere in the statement is any formation concerning the vast in-stment in, and the extortionate ofits from, the financial and commer-l trusts.

The indefiniteness continues through e report on "Finances." We ask, nat would the members of any urch or the stockholders of any cor-ration or the contributors to any litical party think of a formal finan-l report which stated no figures and sources of income, but merely gave carefully selected list of "some of e expenditures?"

It would be startling to learn how any hundreds of thousands of dollars ere spent for advertising in the non-ormon newspapers of the United ates. And it might be alarming to now the effect of such advertising on editorial utterance. B.

THE ELLISVILLE LYNCHING

On June 26, a negro by the name John Hatfield was lynched by a ob at Ellisville, Mississippi. He was th hanged and burned. Mob execu-ons are usually conducted with some egree of secrecy, but here is one hich was advertised in the press. The aily News of Jackson, Mississippi, in s issue on June 26, ran the follow-g large headline:

"3,000 WILL BURN NEGRO"

Then below this was the large double column heading:

"JOHN HATFIELD WILL BE LYNCHED BY ELLISVILLE MOB AT 5 O'CLOCK THIS AFTERNOON"

Then under this:

> **Governor Bilbo says he is powerless to prevent it. Thousands of people are flocking into Ellisville to attend the event. Sheriff and authorities are powerless to prevent it. The officers have agreed to turn him over to the people of the city at 4 o'clock this afternoon when it is expected he will be burned. The negro is said to have made a partial confession. The lynching has now been fixed at five p. m. A committee of Ellisville citizens has been appointed to make the necessary arrangements.**

In connection with this lynching Governor Bilbo said: "The State has no troops and if the civil authorities at Ellisville are helpless, the State is equally so. Furthermore, excitement is at such a high pitch throughout Mississippi that any armed attempt to interfere with the mob would doubtless result in the death of hundreds of persons.

It is a shame that such a lynching is possible in America which at present it attempting to hold up the ideals of liberty and democracy among the nations of the earth. It is an added cause for shame that such a mob murder should be advertised in the press. It is a most humiliating shame that Governor Bilbo should have to confess

his inability to accord this negro, a citizen of the United States, the protection guaranteed him by the constitution.

The following are some of the facts presented to the National Council of Lynching that was held in New York last week:

> During the past thirty years 3224 persons have been lynched in the United States, distributed as follows: From the North 219, from the South 2834, from the West 156, from other localities 15. Of the states Georgia leads the infamous ascendancy with 386 victims, followed by Mississippi with 373, Texas with 335, Louisiana with 313, Alabama with 276, Arkansas with 214, Tennessee with 196, Florida with 178, and Kentucky with 169. Fifty colored women and eleven white women have been put to death by mob violence in the United States. Less than one in five is lynched for "the usual crime." Since President Wilson made his earnest appeal to the people to stop lynching, especially while the United States was fighting to make the world safe for democracy, 63 negroes (five of them women) and four white men have been killed.

We stand aghast at Turkey's prolonged and cruel treatment of the Armenians; at Japan's barbarities practiced upon the present Korean revolutionists; at the heartless atrocities of the Germans wreaked out upon the Belgians, but let us ask ourselves in all seriousness if any one of these exceed the cruelty and barbarity of America's lynching records. It is high time for a Congressional investigation of lynching. Or shall we wait a while, and give opportunity to the League of Nations at some future day to suggest to us improvement along this line! B.

THE LEAGUE AND ITS CRITICS

Should the Covenant of the League of Nations be ratified? Three opinions are held by three different classes of people. One class answer with an emphatic NO. They are opposed to all alliances with foreign countries whether "entangling" or not. The second class believe that some sort of a league ought to be formed but they are not pleased with the draft now submitted for ratification. They favor adoption, however, with certain reservations, or they believe the League should be separated from the peace treaty, overhauled and revised, and then adopted as a separate document. The third class, while admitting minor defects in the Covenant of the League, believe that it ought to be ratified just as it is, and when its defects are more fully discovered in the course of time, it may be amended.

Since the Senate of the United States is the body that must act on this document interest centers in the Senate chamber. There are certain developments in connection with the discussions thus far which indicate that a considerable number of politicians desire to make the Peace Treaty in general and the League of Nations in particular, a party issue. It is unfortunate that there are so many men in public life who seek to make almost every question that arises a party issue. It ought to be remembered that treaties become a part of the supreme law of the land and supreme law is not party law but the law for the whole body of people. It is not the purpose in this article, however, to make charges against any of our public men on this score, but there are certain very interesting facts in connection with the

ecords of some of these men that nay be mentioned and that may help he average man to make up his mind bout the advisability of adopting the eague.

On March 19 of the present year Sen- tor Lodge and President Lowell of Harvard University engaged in a pub- ic debate on the draft of a League f Nations as first submitted by the Peace Council. Senator Lodge un- ualifiedly committed himself to some ort of league, but found fault with he draft as then submitted. He sug- ested five amendments, all of which vere accepted by the Peace Council nd incorporated in the revised draft. enator Lodge now says that it is worse han it was before and more dangerous o the peace of the country. Now it s not to be supposed that the Senator nade his suggestions for the amend- nent of the Covenant for the express urpose of making it worse so that t would become more vulnerable, but ome of us who are not professional olitickans are somewhat puzzled by he attitude of the worthy senator from Massachusetts.

Senator Knox is another man hose record makes us wonder. On une 15, 1910, Mr. Knox, who was nen Secretary of State, delivered the ommencement address at the Univer- ty of Pennsylvania. From that ad- ress we make the following extract: We have reached a point when it is vident that the future holds in store time when wars shall cease; when he nations of the world shall realize federaton as real and vital as that ow subsisting between the component arts of a single state; when by dili- ent international conjunction the rong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteous- ness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth." At that time Senator Knox was engaged in an effort to secure the adoption of treaties with England and France which would bind these nations to settle their inter- national disputes by arbitration. Now he is using his utmost endeavors to separate the Covenant of the League from the Treaty, and if this is done the whole work of the Peace Coun- cil is committed to the scrap pile. He has declared that the revised draft is more objectionable than the original one and "that it would be equivalent to national suicide to enter into such a compact." And yet in 1910 he ad- vocated a compact among all nations which would in reality create a super- state and clothe it with the sovereignty of the world. Of course, Senators as well as other people have the right to change their minds, but when we re- member that in 1910 the Democrats lined up against Knox and his pro- posed treaties, and keep in mind the fact that now in 1919 he and the most of the Republican members of the For- eign Relations Committee are lining up against the League of Nations, people who are not privileged with inside in- formation must not be blamed if they begin to suspicion that politics has something to do with such changes of attitude.

Senator Sherman delivered an ad- dress in the Senate chamber not long since in which he called attention to the religious complexion of the nations that will constitute the League. He stated that of the thirty-two states of which the League will at first be com-

posed twenty-eight are Christian and four are of other faiths. Of these twenty-eight seventeen are of the Roman Catholic faith. Since the Roman Catholic doctrine of the power of the papacy places the Roman Hierarchy over all nations, Senator Sherman expresses a fear that the League of Nations may result in actually subordinating the world to papal rule. If the Senator had only read with a little more care the articles defining the powers and functions of the League, especially the clauses which declare in what cases matters are to be determined by a unanimous vote, he would not have consumed time in seeking to arouse opposition to the League by thus appealing to the fears of the people.

Senator Borah is opposed to any kind of a league. He thinks he is standing by the oldest and best traditions of our country. He refers to Washington and seems to have the idea that he is maintaining the same doctrine as that advocated by our first President in his Farewell Address. The fact is that while a considerable number of public men make references to the warning of Washington against "entangling alliances," it is not often that any of them take the trouble to quote his exact words. A few sentences will be in place here and may prove instructive. In the historic document referred to, Washington said: "The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible." "Europe has a set of primary interests which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are e sentially foreign to our concern Hence, therefore, it must be unwise us to implicate ourselves by artifici ties in the ordinary vicissitudes of h politics, or the ordinary combinatio and collisions of her friendships or e mities." "It is our policy to ste clear of permanent alliances with a portion of the world, so far I mean, we are now at liberty to do it." ought to be evident to every unbias mind that this advice and warnin have no force or application in t changed condition of the world. T call to enter a league of nations h nothing to do with Europe's person matters which are none of our co cern. The late war showed us th there are international problems whi concern the United States as well as a other nations. And it should be o served that Washington advised t standing aloof policy only so far as w are at liberty to do it. We found th the limit was reached when Germa invaded our rights as well as the righ of all the rest of the world, and w entered the war with great reluctanc The Supreme Ruler of the world l America into the war, and it is almo certain that he is leading the nation including America, into the Leagu But Senator Borah is quoted as sayi that if Christ were on earth and favor of the Covenant, he, the Senat from Idaho, would not vote for it. is not worth while to reason with man who avowedly sets himself again the Lord Jesus Christ. If the Senat habitually occupies that position it w usually be safe to oppose what favors and to favor what he oppos

Senator Johnson is even more rab in his opposition than Borah. B

surely thinking people will not be influenced by his outrageous denunciations.

Turning now to influential men outside the Senate we notice that the Editor of the North American Review and some of the contributors to that magazine are quite hostile to the League. Of these contributors David Jayne Hill is one of the most influential. Mr. Hill objects to the League because in his judgment it creates a super-government under which the United States would be compelled to act whenever the purpose for which the League is formed requires such action. In March, 1911, Mr. Hill delivered a course of lectures before the Columbia University on "World organization as affected by the nature of the modern State." In these lectures Mr Hill combated the doctrine of sovereignty as usually held, which is the doctrine on which most of the objections to the League are based. He maintained that a long road has already been travelled toward the organization of the nations of the world for the maintenance of peace. He declared that the absolute right to make war does not exist and that the State is subject to judicial principles. In summing up his argument he refered to the conventions of the Second Hague Conference and maintained that one thing more is necessary to establish permanent peace; namely, "a mutual guarantee, on the part of sovereign States, that they will not resort to force against one another, so long as the resources of justice contained in these conventions have not been exhausted." It is difficult to see how one who spoke so powerfully in behalf of world organization in 1911 can be so hostile to a League of Nations in 1919.

It is cause of profound gratitude that so far as their voice has been heard the various religious bodies favor the League. Individuals and churches criticise it, however, because it contains no religious acknowledgement. Some even think it ought to be rejected for this reason. This is a serious defect. If it fails to establish peace it will be because it ignores the Prince of Peace. But it should be remembered that the substance of the proposed Covenant is distinctively Christian; that it could never have been framed apart from Christian influence and without nineteen centuries of antecedent Christian history; that it marks great progress of the nations of the world toward the recognition of the reign of Christ. It should be borne in mind that while the failure to embody in this document a devout acknowledgement of the Lord Jesus Christ is due to unchristian influences the substance of it is due to the principles of Christ's gospel. And finally, it is worth while to note the fact that the question is not, Is this a document for an ecclesiastical body to adopt as a basis for the establishment of the reign of peace on earth? but, Is it better for the nations of the world to adopt it than to reject it? Undoubtedly it is. W.

OUTLOOK

Back From Europe

General Superintendent James S. Martin is back from the very important mission on which he was sent to Europe. We all rejoice in his safe return. He was away three months. He sailed for Europe on La Lorraine, April 8. He reached New York harbor on his return July 6. His return passage was on the Noordam. On July 8 the Executive Committee assembled in the Publication Building, Pittsburgh, and listened to Dr. Martin's most interesting recital of his experiences and activities overseas. It was one of the largest and most representative meetings of this Committee ever held. When his report was ended there was no doubt in the minds of any but that the sending of Dr. Martin to Europe was one of the best things the Association ever did. Read Dr. Martin's own report found on the first few pages of this issue.

This report is encouraging: First, because it shows the great possibilities of witnessing in high places. Although our own representative did not succeed in getting to the "Big Four," yet his interviews with Major Brown Scott, an American member of the Drafting Committee, and with other members of the Peace Conference from almost all the countries represented at the Council, give us much encouragement. These interviews reveal the great need of our work—even among Christian statesmen in high positions. They also indicate that now as never before the way is favorable to undertake such work.

The second reason why this report is encouraging is the readiness of leading men in high official life of all countries to come to the Third World Conference either to make an address or to serve on a World Commission.

Dr. Martin's mission abroad has given a new zest to the preparations at home for the Third World Conference to be held in Pittsburgh, November 9-16.

The gratitude of the Association, and in fact of all Christian people, is due Dr. Martin for his persistent efforts and tireless activities on this overseas mission. What lovers of the cause, one and all, need to do now is to join hand in hand to make the November Conference truly a World Conference that will hold up Jesus Christ before the nations of the earth as the One equal to the world's needs for righteous civil government. B.

Great Woman Suffragist Dead

America has produced some women great in the moral leadership of the world. One of these was Frances Willard, the mother of the W. C. T. U. movement. She did a great work, but she had her day and passed on without seeing the full fruitage of her labors. Another like unto her was raised up in Dr. Anna Shaw who died on July 2. Dr. Shaw was born at New-Castle-on-Tyne, England, February 14, 1847. She was ordained to the ministry of the Methodist Protestant Church, October 12, 1880. For eleven years, from 1904 to 1915, she was the honored presi-

dent of the National Woman Suffrage Association. Dr. Shaw was the first woman ordained to the ministry in the Methodist Protestant Church. Some things that occurred during her ordination are rather interesting. The following is taken from her own account of that extent:

> On Monday morning when the conference met in its final business session, my case was reopened.
>
> I was there to answer any questions that were asked of me, and the questions came like hailstones in a sudden summer storm.
>
> "Paul said, 'Wives obey your husbands,'" shouted one of the older men. "Suppose your husband should refuse to allow you to preach? What then?"
>
> "In the first place," I answered, "Paul did not say so, according to the Scriptures. But even if he did, it would not concern me, for I am a spinster."
>
> The old man looked me over.
>
> "You might marry some day," he predicted, cautiously.
>
> "Possibly," I admitted. "Wiser women than I have been married. But it is equally possible that I might marry a man who would command me to preach, and in that case I want to be ready to obey him!"
>
> At this another man, a bachelor, also began to draw from the Scriptures. "An elder," he quoted, "shall be the husband of one wife." And he demanded triumphantly, "How is it possible for you to be the husband of a wife?"
>
> In response to that, I quoted a bit myself. It is said "Anathema unto him who addeth to or taketh from the Scripture," I reminded this gentleman; and I added that a twisted interpretation of the Scriptures was as bad as adding to or taking from them, and that no one doubted that Paul was warning the elders against polygamy. Then I went a bit farther, for the absurd character of the questions was getting on my nerves.
>
> "Even if my good brother's interpretation is correct," I said, "he has overlooked two important points. Though he is an elder, he is also a bachelor; so I am as much a husband as he is!"

Dr Shaw was a woman highly honored. Besides being a doctor of medicine, she was given the degrees, doctor of divinity and doctor of laws, and for her work as chairman of the woman's committee of the Council of National Defense she was recently awarded the nation's distinguished service medal.

Unlike Miss Willard, Dr. Shaw did not die without first witnessing many triumphs of the cause in which she labored for 35 years. The day she died Iowa ratified the national constitutional amendment for woman's suffrage. This made the tenth State. Missouri ratified the following day.

Twenty-eight States now have either full or presidential suffrage. Of these twenty-eight, twelve were won over to the suffrage position by Dr. Shaw's direct efforts.

The following countries have given the ballot to women since the war began in 1914: Denmark, 1915; Russia, 1917; Canada, Austria, England, Germany, Ireland, Poland, Scotland, and Wales, 1918; Holland and Sweden, 1919. Previously women had the suffrage in the Isle of Man, granted in 1881; New Zealand, 1893; Australia, 1902; Finland, 1906; Norway, 1907; Iceland, 1913.

Thus the movement for which Dr.

Shaw stood is rapidly overspreading the whole world .

Since 1915 Dr. Shaw was the honorary president of the American Woman's Suffrage Organization. She died at the age of 71.

She was truly a great woman. Her work will abide. The memory of her name will never perish. Future generations shall rise up and call her blessed. B.

Christ And Permanent Peace

The day of peace has come. Peace began practically on the day when the armistice with Germany went into effect; for the armistice meant no temporary lull in the fighting. Germany was overwhelmingly beaten, and the terms of the armistice were those of absolute surrender on her part. But the formal peace, based on clearly defined stipulations of a permanent kind, did not come till the treaty was signed. Of course it is to be ratified by the different nations, but such steps are practically assured. For many long weeks able men wrestled with the vast and complicated problems connected with a peace compact and league of nations. These statesmen have produced a remarkable document. It is a great advance over anything of its kind ever before produced. It will make for permanent peace. Yet this great compact might be much better. It failed in not putting the Prince of Peace at the front of the movement for world peace. It embodies many of His righteous principles, but it fails to recognize Him personally, or to announce His law as the basis of its conclusions. The conference as such evidently never asked His guidance in their momentous deliberations; and their whole fabric may some day tumble into ruins because of this radical error.

On the top of a pass in the Andes, on the line between Argentina and Chile, stands a great figure of Christ, holding a cross. As a symbol of their settlement of the boundary dispute, emblematic figures of the two countries appear at the base of the pedestal clasping hands. Under the pedestal is the inscription: "He is our peace, who hath made both one." The Lord Jesus Christ overruled and guided the recent world war. His hand, in answer to the prayers of his people, defeated autocracy, and brought peace. It is in recognition of Him, and in obedience to His law, that nations as well as men will find the way to permanent peace. "In his days shall the righteous flourish, and abundance of peace, till the moon be no more." A.

America's Hour

President Wilson made a brief address at Carnegie Hall, New York, shortly after he landed on his return from Europe; and in the course of his address he used the following words: "We have had our eyes very close upon our tasks at times, but whenever we lifted them, as we were accustomed to lift them to a very distant horizon, we were aware that all the peoples of the earth had turned their faces toward us as those who were the friends of freedom and of right, and whenever we

thought of national policy and of its relation to the affairs of the world, we knew we were under bonds to do the large things and the right thing. I have never had a moment's doubt as to where the heart and purpose of this people lay. When any one on the other side of the water has raised the question, 'Will America come and help?' I have said, 'Of course America will come in and help.' She cannot do anything else; she will not disappoint any high hope that has been formed of her. Least of all will she in this day of new-born liberty all over the world fail to extend her hand of support and assistance to those who have been made free." Whether the President goes too far, or not, in his assumption of such full appreciation on the part of our people of their responsibility to the world, his words forcefully illustrate and emphasize such responsibility.

It is difficult to overemphasize our present national opportunity and accountability, from different points of view. A position of great world influence had been attained by our nation long before the recent war; and it was in peculiar manner and degree manifested in the earlier part of the conflict, in the consideration given to the public utterances of our President, and otherwise. But altogether, at the present time, because of our vast resources and the dependence of the world upon them; because of the nature of our institutions, the part we played in the war and the altruistic nature of motives in doing so, we occupy a position of greatly increased influence in world affairs.

We cannot evade this responsibility. We have light. We have leadership. The world is looking to us. This situation is the development of the providence of God. He holds this nation responsible as certainly as he does individual men accountable for their equipment and opportunity. We have already done much in connection with our part in the conflict, and in standing for unity and right at the peace table. But a vast amount of obligation remains undischarged. It is incumbent on us to present Christ as the leader in world affairs; to insist on His recognition by rulers and governments; and our Senate in dealing with the peace compact should set us right, as far as our nation is concerned, in this important regard. Whatever codicils it shall feel impelled to add to the Covenant of Nations, it should adopt one clearly expressive of our nation's dependence upon Jesus Christ as King of nations for the proper application of this great Covenant of Peace. And in order to act more consistently and effectively in such matters we as a nation need in a fundamental way to be in closer relation ourselves to the great Ruler of Nations.

The whole subject of our country's influence among the family of nations, and our consequent accountability to God, forcibly accentuates the coming World's Christian Citizenship Conference to be held in this city next November. Delegates from many and distant countries will be present to take part in the proceedings. The international situation will be studied from many viewpoints. Very able men will lead in the discussions. Christianity will pervade the atmosphere of the conference. The great aim will be to consider national, international, and

world themes from a distinctly Christian point of view. The hour is ripe. The necessity is great. The issues are fateful. Careful, systematic, and extensive effort will be made to reach the world; to make the city of Pittsburgh next November a vast speaking gallery for all mankind, on the problems that concern the kingdom of Christ in the world. And to this occasion the good will, the prayers, and active cooperation of all good citizens should turn as an effective means for guiding our own nation and the world in those paths of Christian statesmanship which are the only paths of international unity, prosperity, and permanent peace. A.

What Per Cent Is "Intoxicating?"

Just now one of the leading issues disturbing the public mind seems to be this very question. And it is not an easy one. Lawmakers are to settle it but what expert information have they to bring to bear on it? Can there be any answer? What is medicine for one man is poison for another. A beer that will make one man silly will not phase another; one man is temperamentally half drunk all the time. Some men have drunk so much that a half dozen drinks fail to touch them, while a neighbor, on the other hand, has drunk so much and often that a single dram sets him off. No man can fix or formulate a rule. The personal equation always enters in. The tailor must measure his man. The doctor must diagnose his patient. There is one and only one sure and safe rule. Let the government adopt the motto of the baking powder that guarantees **"Absolutely Pure."** M.

Prohibition In Pittsburgh

The hackneyed and oft disproven objection that prohibition will not prohibit receives another remarkable answer in the records of the arrests recorded at the Central Police Station of Pittsburgh for the first week of July 1919, as compared with the corresponding week in 1918. Making all reasonable allowance, such as the brevity of the periods compared, and the possibility of economical considerations on the part of those who have laid by a stock of liquors, it is evident that these figures add clear evidence to the effectiveness and value of prohibition.

In the first week of July 1918, 197 persons were locked up in the Central Station charged with drinking too freely. In the first week of this year, a daily paper tells us, 14 "drunks" have fallen into the hands of the police; and five of these admitted, when arraigned before the magistrate, that they carried "hangovers" from before July 1. The total number of arrests during the first week of last year was 465; while during the first week of the present year the number was 104. There has also been a distinct decline in the number of persons arrested for visiting disorderly houses. Notwithstanding vigilance on the part of the police, no disorderly house has been raided during the first week of the dry spell, while 150 arrests were made for this offence during the first week of July, 1918. During this same week of last year 60 men were arrested for vagrancy; but during the first seven days of July this year only three have been taken in the downtown section on a similar charge. That hardly furnishes any argument that

prohibition throws men out of employment. On the whole, the city of Pittsburgh, as far at least as the Central Police Station shows, has much reason to be encouraged with the first week of prohibition. A.

High Cost Of Living Still Mounting

To the man whose means are not unlimited the all important question these days is, how am I to meet the cost of living which is mounting higher and higher? Street car fares have been raised with promise of still further increase in the near future. Railway rates are higher than ever with the prospect that they will be higher still when the railways go back to their private owners again. Rents for houses have gone up. Telephone companies are charging more. Food and clothing cost more. Of all these food is the most important. Food we must have. But with the high prices that prevail there is really a food famine in our land. There is an abundance of meat and of grain and yet too many people in this fair land of ours today are underfed and poorly fed.

What shall the end be? Food prices are higher today than at any time during the war and the rise has not yet reached its peak. In November the average cost of the necessities of life was 83 per cent above the average for 1913. In February prices dropped back again to 72 per cent, only to rise again in March and May to 85 per cent above the pre-war level.

During the war period Americans took the high cost of living as a matter of course and were quite willing to make sacrifices in order to win the war. But the war has ended. We are not paying high prices now in order to make the world safe for democracy. Something is wrong. Congress will proceed to make an investigation while we continue to pay the high prices. The government is to investigate the "Big Five" packers. This may be helpful, for large syndicates have no conscience. They are not satisfied to charge all the **"traffic will bear,"** they charge more, and then **more still.**

Is it possible the "Big Five" packers are in any way to blame? But there are others very likely that are guilty. So wherever profiteering exists it should be run down and exterminated. Congressional investigation should not stop with the packers. The retailers also should receive some attention. Furthermore the whole economic situation unbalanced by the war should receive the careful and immediate attention of both the President and Congress.

The high cost of living must come down—else what has happened recently in Italy and was imminent in England and France may occur here. But reduction of prices by law is better than by violence, so it is well for us to remember the recent food riots in Italy and beware! B.

How Much Have We Learned?

Recent figures tell us that the war cost 7,500,000 human lives. It called into our army and navy 4,800,000 men. It took 2,000,000 of our boys overseas. The Meuse-Argonne battle was forty-seven days long. The number of Americans who died from battle was about 50,000; and 236,000 were

wounded. Other nations suffered much more than we did.

What have we learned? What has the world learned? It has learned more or less clearly the awfulness of war. War has been shorn of much of its pomp and glory. Men hate and fear war as never before. The world has learned, better than it knew before, that might does not make right. That stands out as one of the most prominent facts made evident by this awful conflict. The mailed fist does not stand for righteousness. The need for unity among nations is more apparent than ever before. If no league of peace is adopted generally, if our nation should refuse to ratify this great covenant, would it not seem that men are failing to grasp one of the greatest lessons of the war? Do we wish to drift back to the former disintegrated, irresponsible international situation? The war also teaches the need for democracy; that kings have no right to rule intelligent peoples. And we have learned more fully the great lesson of philanthropy. Mr. Hoover's name stands for national sympathy and helpfulness. The ships laden with food for Belgium and other needy nations were an object lesson for the world. We have learned more clearly the value of idealism. Our country did not enter the war, and our boys did not fight and die, for more territory or for indemnity. We entered the war in behalf of liberty and humanity.

But what have we failed to learn? The world has not learned repentance. Germany has not learned it. And even other nations have failed to learn this lesson. Men and nations are little, if any, nearer to God than before. Great national sins, with the exception of the saloon in America, have not vanished to any particular degree. England in all her suffering held on to the beer mug. And the world has not yet learned that the enthroned Christ is King of Nations. The voice of God through all these months of bloodshed has been calling to nations and rulers to submit themselves to the gracious sway of his Son; but there has been little response. Let us hope that the lesson will yet be fully learned. A.

The Upward Trend

Surely it requires no extraordinary keenness of vision to perceive the upward trend of history. Sometimes one is tempted to be disheartened, but the longer view gets the truer impression. If we compare only from day to day, we may reach doubtful conclusions, but, if we put century by century, we must see gratifying progress. The illustrations proving this are not hard to find. Take almost any line of humane purpose and social effort you may. Slavery is now a thing of the past, but men are still living who knew it not only as a matter of legitimate international traffic but also as an institution claiming constitutional sanction here in America. The attitude of mankind toward the liquor traffic also is in point. The man who at the opening of the twentieth century would have foretold what has actually come to pass in this country would have been put down for a fool or a fanatic—or both. But it has happened and more is sure to happen.

Abraham Lincoln called polygamy

and slavery the twin vices of the Republic. One of them has felt the force of the upward sweep and the other is bound to follow.

Who could measure the power of the liquor interests? Yet like the fallen Kaiser its doom is fixed.

It takes grit and grace to face such a foe. No proud foe falls without giving hard blows. Heroes are needed, cowards will not apply. Men who are willing to be hit hard and often; who may expect to be slandered and misrepresented and lied about, will be downed and defeated and discouraged again and again, but though they lose the battle, are bound to win the war; who know that they are right, that God wills it and that He will give the victory at last; these are the warriors that do the work.

There is a time when a movement that agitates the public mind leads the skeptical, hesitating, indifferent, mind to ask **"Why?"** then after a period of insistent agitation and prolonged education that same public mind, taking notice and catching the contagious interest asks earnestly, **"Why not?"** thus throwing the presumption and the promise on the other side.

The day is coming when as slavery went, as the drink curse is going, the polygamy curse is bound to go. **It is not fit to live. It must die.** Decency, morality, righteousness, the Law of God, unite in condemning it, and a Christian nation cannot stand it. As an institution it may be strongly entrenched, stoutly defended, adroitly fortified. What of it? It must go. The people will demand it; the honor of the nation will exact it. **Vox populi vox Dei—the mouth of the Lord hath spoken it.** M.

The Action Senate's

This country is about to pass through one of the most important experiences a free people can know. The great war has been halted. The Peace Conference has concluded its labor, the delegates are returning, the President is about to seek the concurrence of the Senate "whose advice and consent" are necessary according to our Constitution. In addition to a Peace Treaty such as is usually proposed for senatorial ratification the matter of a "League of Nations," going much farther afield than simply the settlement of the matters in controversy, will be pending. Every one can see the gravity of the question. There never was a time when this fragment of our representative force at Washington has greater need of the spirit of wisdom and of a sound mind. Every Christian Citizen has two lines of duty open to him; first to pray for God's guidance in the action of the Senate and second to write to one of the Senators from his state telling him what he thinks should be done. M.

Plain Common Sense Right

It is not going too far for a true American citizen to have a mind of his own on what should be done—some one has said that there are probably not three men in the whole country competent to judge. Perhaps the man who said it counts himself one of the three. A great judge once said that the average juryman is a better judge of the case than the pedantic lawyer at the bar or many a learned man on the bench. Nicholas Murray Butler, in discussing education, once said that the world wants not narrow

men but "broad men—sharpened to a point." Forget mere technicalities, judge for yourself as to what is just and true and right; and guided by God's law and God's Spirit you will probably see what the Senate cannot surpass or afford to defeat.

Good Men See Differently

The immensity of the problems involved should not blind ones eyes to the problems themselves. The man who sees too plainly may not see at all. Last Monday morning's papers had the headline of a report of a great preacher's sermon, "A Great Scheme of Treason." No matter what side he was on we had no time to read his sermon. When a man is too cock sure that he is right and that those who do not agree with him are wrong it is safe to guess he is wrong. This is a mixed question. There are objections to any side. There are good citizens, wise men, splendid Christians on opposite sides from each other. You must think for yourself—or not think at all. M.

What Is the "League of Nations?"

Just what is it? There we strike the first difficulty. We are afraid of that word "interpret." Germany was willing to accept "Wilson's 14 points," but she insisted on "interpreting" them. There is a way of explaining a thing by **explaining it away.** A man can say, "I believe in God," and then he may explain his faith and make of himself a first class atheist. Germany is an expert in "explaining" that way. They believe in God and freedom and light and right and love and a great many other things—only they must explain.

So with the League, is it another state with a big "S," a **superstate?** Is it a confederation or an alliance or a new-born entity, a new thing under the sun? What does it mean and what does it do? Does it take away powers from our government which the Constitution says inhere **essentially** in it? and so forth. Surely there is enough to make every Senator—and every citizen think. M.

Helps for Day of Prayer Service

The second Sabbath of September is the day of prayer for our schools. This year this Sabbath falls on the 14th of the month. The proper observance of the day requires not only prayer for our schools but also a sermon on some phase of Christian education. The number of ministers who do this is growing larger year by year. This has created a demand for special literature along this line. Our Association has endeavored to meet this demand.

We wish to announce that we will send, to any one desiring it, specially prepared literature free, and also a copy of the September issue of The Christian Statesman, to any one not a subscriber. That issue will contain special articles and sermon outlines on Christian education. B.

Coming

Coming! Coming! Coming! is the Third World Conference. The eyes of the whole Christian world will turn to Pittsburgh, Pa., during the week of November 9-16, the date of the Conference. The largest and best auditoriums of that city have been secured for the meetings. Plan to come. Pittsburgh will be able to entertain you and the Conference will enrich you. B.

SPECIAL ARTICLES

WHAT JAPAN REALLY WANTS

By SIDNEY L. GULICK, New York.

Dr. Gulick is one of the few Americans who can speak with authority of Japan's viewpoint. He has been in Japan twenty-five years as a missionary and as a lecturer in the Imperial University of Kyoto and he is secretary for the Federal Council of Churches of its Committee on Relations with the Orient.

—The Editor.

Few features of the Paris Peace Conference have been more ominous for the future than the persistent misunderstanding and misrepresentation of Japan. Her unremitting efforts to secure some clause in the Covenant recognizing the principle of "equality of race treatment" has been the occasion of continuous mis-reports from Paris and of numberless insulting editorials from all parts of America.

American reporters and editors apparently find it impossible to understand what Japan is really after. When Japan says "equality of race treatment" they read "free immigration." They seem incapable of distinguishing betwen the two. They think a equals b whereas in fact a is not equal to b. They cannot imagine how there can be "equal race treatment" without resulting in freedom of immigration. It is no doubt a matter of mental obtuseness rather than of moral obliquity, but the result is equally disastrous. For all Japan is becoming indignant and exasperated. Japan's leaders see clearly that a League of Nations that starts off with the rejection of equal race treatment, and in which the white race is a largely preponderant majority has not much chance of establishing permanent world peace through world justice.

Already Japanese editors are asking if this League is a league of white nations to establish white race world domination, to the humiliation and for the exploitation of the other races.

If that is the case, the world is headed for another tragedy, the extent and terribleness of which no one can forecast.

I have read scores of editorials in American newspapers since Japan advanced at Paris her proposal for "equal treatment of races." Various members of Congress have been quoted widely. Every Congressman who has spoken, and every editorial save two, has displayed confusion of means with ends. The **end** is disputed by none—namely, that Asiatic labor shall be kept out of the United States. There is before the country no proposal to admit it. Japan

has explicitly stated that she does not ask it. Baron Makino at Paris has affirmed in detail that free immigration would be no more desired by Japan than by America. Ambassador Ishii has been no less explicit.

But still the confusion continues. It threatens the peace of the world, the morale of the League of Nations. It hurts America's prestige throughout Eastern Asia. It reflects on America's political intelligence most sadly. What are the facts?

They are in brief as follows:

The United States forbids immigration from India and China. Legislation still existing in support of this prohibition is a violation of America's treaty with China, according to our own Supreme Court's decision in 1888.

We refuse naturalization to the Chinese and Japanese.

Our discriminatory state laws are of less importance in the present crisis.

Japan proposed the "Gentlemen's Agreement," promising to stop labor immigration from Japan, in order to avoid being placed in China's position —namely the position of being excluded by statute and of being the object of much special humiliating legislation and treatment.

These, then are the **means** by which the agreed-on **object** of holding down Asiatic immigration is attained. While Asia concurs in the object, she strenuously protests against the means.

Are these offensive means necessary? Absolutely not.

There is before America today a proposal which meets every official contention, and every reasonable unofficial contention, of Asiatic countries, while yet it would, if adopted, reduce immediately the immigration from Asia and would permanently keep it at a low figure. It would give perfect equality of treatment and at the same time secure rigid restriction of immigration.

This same proposal would so regulate immigration from Europe that newcomers from Europe would be admitted in accordance with their proved assimilability.

The National Committee for Constructive Immigration Legislation is responsible for this proposal, whose details are as follows:

Labor immigration would be prohibited for two years, and thereafter, at the discretion of an immigration commission to be created, for another year or two years. This item of the proposed legislation is an insurance measure against the vast flood of immigrant labor which will otherwise pour through our gates when transportation is made available. Such an influx of millions from Europe would beat down the wage standard, increase unemployment, and conduce toward nation-wide upheavals, political and industrial.

After the prohibition period, the basis for admitting immigrants would be as follows, applying to all peoples without exception (including India, China and Japan):

A basic figure would be established using the 1920 census. This basic figure would consist of (a) the number of naturalized immigrants from a given country or people, plus (b) the American-born children of immigrants from that race or people. Each year, the permissible immigration from that country or people would be a percentage (from 3 to 10 or from 5 to 15 per cent) of this basic figure. The proposed immigration commission would vary the percentage within these limits, taking into consideration labor and other conditions..

By the same plan naturalization would be offered to all who could qualify, regardless of race. The standards of naturalization would be raised and a number of important reforms in detail would be included.

The effect? Japanese immigration would be reduced at once to about half the present annual figure. It would increase slowly, but in 1935 it would still be 40 per cent below the Japanese immigration of 1917.

Chinese immigration would be held where it now is—about 1900 a year.

Italian immigration would be reduced about 65 per cent below the average annual immigration from Italy in pre-war years.

From Eastern Europe an even smaller proportion would come.

From Northwest Europe a number would be admissible largely in excess of the pre-war immigration from Northwest Europe.

The sociological consideration in favor of this percentage plan can be stated in a word. Immigrants are assimilated largely through the influence of (a) previous immigrants who have become Americanized and (b) the children of the first generation, who have grown up through our public schools. Where these influences prevail, they testify to the assimilability of the new immigrant from that same people, and they provide the conditions which will enable them to assimilate rapidly.

To return now to the Asiatic quandary. The League of Nations cannot settle our immigration questions, though our wrong handling of Asiatic immigration can gravely embarrass the League of Nations.

Against military war the League of Nations may insure us—if it be made an efficient instrument through the whole-hearted co-operation of great nations like our own. But the League cannot insure against resentment or against trade boycott among the Asian peoples. Japan is speaking equally for China in her appeal for a decent equality of race treatment by which each nation controls its own immigration policies. It may therefore be taken for granted that Japan, in her commercial rivalry with America, will make effective use among the Chinese of the continuing humiliation practiced against Asiatics by this country—a humiliation which can only appear to Asiatics as a thing wilful, wanton, unnecessary. And wanton it is, and indefensible, save as ignorance may justify wantonness.

By adopting, however, the policy here sketched America can solve the problem at once and create a new era in her good relations with the Orient, at the same time putting order into the present chaos of her general immigration and naturalization laws. For this policy gives to Japan what she craves, equality of race treatment, and also secures what all Americans insist on and Japan herself recognizes as just—safety from danger of Asiatic immigration. If only we would think objectively, setting aside the natural emotional disposition to humiliate a foreign race, the forthcoming Congress would surely act on the lines here indicated. It is necessary to secure this support within the constituencies of Congressmen. The National Committee for Constructive Immigration Legislation is prepared to help in organizing such support, and invites all American citizens to become members of the movement.

CHRISTIAN INTERNATIONALISM

PATRIOTISM AND CHAUVINISM

By Dr. Henry Collin Minton

In our America we have grown up with the idea that patriotism is essentially and always a virtue. And, indeed, when it is the real thing it is a virtue. But in this great, free country, as in every other country, what passes under the name is not always worthy of that name. The counterfeit pays tribute to the genuine by affecting its imitation, but even though an expert is required to detect the difference, that difference is very radical and very important. Loyalty is virtuous, only it depends upon the answer to the question, "To whom or to what is one loyal?" Idealism is lofty but what are the ideals?

What Is Patriotism?

Patriotism is love of country. But what kind of a country does one love? Why does a man love his country? For his own sake, or for its own sake, or for the sake of a cause which overtops both his country and himself? The man who loves his country for revenue only, the man who loves his country for the love of what he can get out of it, the man who lets love of money or of party or of political preferment control his real patriotism—he is no patriot. He is a stranger to the remotest impulse of the patriotism that is ncessarily a virtue. That is the kind of patriotism Dr. Samuel Johnson might have had in mind when he declared that "patriotism is the last refuge of scoundrels." It marks a small advance in the scale of civilization.

It is easy to be cynical in characterizing this false patriotism. We often say that the atheist can be no true patriot. He lacks the authority that is over all; the ideal that is supreme; the aspiration that alone uplifts. We are not now speaking of merely academic notions, or of formal, theological dogmas. We are having in mind those vital motives and dynamic motors that are born of faith in a living God, Maker and Governor of all men everywhere, who has made men for a free and noble life, and has called them to a joyous and self-developing service. Bigotry cramps this conception. Selfishness cripples this service, and hatred kills the freedom and the joy of it.

This subtle antagonism is no strange thing, even in a republic. A man need not go to Flanders or to Gettysburg to prove his patriotism real any more than he needs to be a Benedict Arnold to prove it false.

A Zeal For Patriotism

When the Krupps favored a German war, was it because they loved Germany, or only the Krupps? Take the case of the young American who complained that he was not accepted for service at the front, because it was believed at the war office at Washington that he could serve his country better in an office or in an arsenal at home, was it patriotism that inspired his complaint? Did he love his country enough to be willing to serve it where and how his country believed he could serve it best? Nor is it war only that can test the metal of the patriot. Consider laboring men who want the whole world to "strike" unless Mr. Mooney of San Farncisco is released; is it Mr. Mooney or labor or the sacred constitutional right of trial by jury that was uppermost in **their minds?** When men who have lived by "booze" berate the Constitution as amended by the people in a perfectly constitutional manner, are they patriotic citizens or are they Bolshevists or "Reds" in their speech and actions?

What Is Chauvinism?

Do not many of us mistake the meaning of what patriotism is? Stripped of its camouflage, it often actually is what it always ideally is not. Patriotism is love of one's country; Chauvinism is the hatred for every other country. This is a doubtful improvement on tribalism or barbarism or savagery. He is a poor patriot at home or abroad who imagines that he shows his love for his own country best who grumbles most loudly and curses most vociferously when speaking of any other. No mistake is greater, and yet, strange to say, no mistake is more common. How often do we hear this cynical counterfeit patriot proclaiming his own bigotry and smallness of vision when he would fain publish abroad his allegiance to his own flag and his loyalty to his own country.

International Patriotism

We are making no argument now in favor of a "League of Nations"—though just here the way is very clear. There is a sneering spirit that would discount internationalism and, in fact, often tries the nerve of the true patriot. We love America. We believe in her institutions. We thank God for her achievements, her ideals and her greatness, but alas for the man who cannot see beyond the Chinese wall of his own preconceptions and prejudices! America is great because and only in so far as it has stood for God and His authority and His right. We love America because we love God. "Thou shalt love the Lord thy God and thy neighbor as thyself." This is the first and great commandment. We have fallen short but it was not the falling short that made us great. That was what dimmed our vision, handicapped our efforts and hindered our advance. This is what we mean when we say that

he is a poor patriot who is not above all loyal to God. And freedom in terms less than God's is poor material for American patriotism. The man who cannot see beyond his own garden fence, beyond his own country's borders, is a poor patriot, a poor statesman, a poor senator or a poor president.

The Christian Idea

If this is a "Christian Nation," we see no limits narrower than those of Jesus Christ. "The field is the world." We repudiate any man as spokesman for a Christian nation who is the victim of race-prejudice and who hates any man or nation because of color or history or previous condition. The Christian foreign missionary is the broadest man in all the world.

The Culture Of Christianity

We believe in this kind of **"Kultur"**—none other. We believe in America, not simply for America's sake but for the wide world's sake. We believe in the Monroe doctrine, rightly applied. We believe in our policy and our development, not as an end, but as a means to the highest end. As she serves that end, she rises higher and higher in the scale of development and in honor and the grateful esteem of mankind.

The Bigotry Of National Selfishness

Let us forget that we are so great while being busied in trying to spread the things that make us great. If the nations could dismiss national egotism, the blessedness of national altruism would bring in the millennium. China fills her old map with the "Middle Kingdom," "The Flowery Kingdom," "The Celestial Empire," and generously leaves a quarter of a square inch on the upper left hand corner for the poor "foreign devils" in all the rest of the world. The haughty Hindu sincerely pities or ignores the forlorn wretch who lives or dies on other soil than that of his sacred Hindustan. Every nation furnishes its duplicate.

Have you ever heard of the portly John Bull, down on the docks in Naples, surrounded by his charming daughters and his stranded trunks, dismayed in his helplessness, and in the broiling sun moppng his dripping brow, bawling out to the listening but not understanding crowd, "Is there anybody here who speaks Gawd's language?" What we Americans think of our English friends may be inferred from what they think of us as witnesses the inquiry of an Englishman to his neighbor back at home, "But what can you expect of a people that call a biscuit a cracker?"

Truly the world will largely be at odds so long as one half of it does not know how the other half lives, how it thinks, what it thinks. Jew and Gentile, Greek and Barbarian, Christian and Pagan, lord and serf, bond and free; the only bond that holds is the bond that binds them into a unity of thought, of life, of activity and of reality; it is the unity of humanity in the Saviourhood of the Man of Galilee. There is the goal, the one event, not too "far off," toward which the whole creation moves; and as men approach that goal the kingdom of Heaven is near "at hand."

CHRISTIAN INDUSTRIALISM

"THE NATIONAL REFORM ASSOCIATION PLAN"

By Dr. John Royal Harris, Department of Industrialism
National Reform Association

How invaluable would be the plan for adjusting our present industrial strife! In strikes and revolutions alone the saving would run into uncountable figures of monies and lives, but in improved conditions the accounting would mean multiplying world statistics many times.

Possibility of such an ultimate plan is assuringly evident. Final ideals exist for practically everything else. Striving for them, what is worked out and held up becomes a stepping stone upon which the world rises on its dead self to the highest thing. Surely it is better to have something definite to work to, just as far ahead as possible, than to let things drift, or be given wrong trend by false philosophies. In this realm there are so many plans, and so much light on the subject, and so much that is evidently fair and workable, we are justified in proposing a practical, concrete, ultimate, easily presented industrial adjustment. Owing to its place of leadership in the world's affairs, and the approaching World's Christian Citizenship Conference it has called, and the confidence people everywhere have in it, the National Reform Association is well fitted to bring out such a plan to be distinguished by its own name and thereby given prestige.

Attempts are being made everywhere. Their very multiplicity, their conflict, their revolutionary accompaniments, in some cases, all speak eloquently for what we are advocating. All these jangling voices make one voice at last, and that is saying this must be settled, and there is somewhere a settlement. There is a more or less kinship in a progeny of socialistic and bolshevistic theories coming from Karl Marx. Capital has evolved a number of profit-sharing and humanitarian ideas and put them into practice. Organized labor has uncovered and fought for its own needs. Municipal, state, national and now international agencies have put forward remedies based upon expert findings. The Church has officially adopted an industrial program. Its Federal

Council and practically every separate denomination include the following points: More equal distribution of wealth; highest wages possible; profit-sharing; proper hours and a six day week; restrictions in the employment of women and children; better housing conditions; and the voice of labor in those plants into which it puts its life.

Some of these attempts are attracting wide attention, and making men feel that we are getting near the right settlement. The English plan of forming joint councils, in which capital, labor and the state have representation, has worked encouragingly well. In our own country a most remarkable experiment is being conducted, modelled after the national plan of government, so interesting that the following press report is given in full for the consideration of our constituency:

> Manufacturers and union labor leaders all over the United States are said to be watching with interest and sympathy the experiment in industrial democracy which is now being conducted in five cities—Fort Wayne, Ind., Skelton, Conn., Cleveland, O., Paterson, N. J., and Brooklyn, N. Y., and which it is believed by some of them, will scotch if it does not prevent Bolshevism in industrial centres where it is put into effect.
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> The originator of the plan, John Leith an efficiency engineer, started it among 300 employes of a Fort Wayne piano factory. Its basis was the Constitution of the United States. The factory was administered by a Senate, a House of Representatives and a cabinet corresponding to the aids and advisers of the president. Its success is said to have been immediate and permanent. Yale University, the National Council of Defence and the National Association of Manufacturers are said to be a few of the bodies that are investigating the merits of the plan.
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> B. Edmund David, head of a silk manufacturing corporation in Paterson, N. J., who was instrumental in introducing the system in his factory in that city about a year ago, expressed today the keenest satisfaction at the results attained and said he hoped, ultimately, to establish similar working conditions in four other of his mills in York, Reading, Scranton and Beavertown, Pa. The Paterson manufacturer, however, said the new system should not be considered a "panacea" or adaptable to all kinds and sizes of industrial establishments.
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> "Its outstanding feature," said Mr. David, "is the ungrudging recognition, on the part of the employer, of the worker's right to a voice in the determination of matters which are of vital interest to him which lends the additional dignity to his postion which self-government invariably carries with it."
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> "Industrial democracy or, Constitutionalism in industry," he said, "was first explained to the workers. A broad and fundamental set of rules adopted which was to guide management and workers. The four cornerstones of this business edifice were justice, co-operation, economy and and energy. Its capstone was service. This policy, as the supreme law of the establishment, has never failed to suggest a solution when troublesome queries arise."

In proof of the system's practicability Mr. David pointed out that last winter, when almost every other silk mill in Paterson was closed as the result of a strike, the David mill was not affected but maintained full production and was kept in continuous operation as by members of one contented and harmonious family.

Explaining the operation of the plan Mr. David said the cabinet consists of the executive officers of the company chosen by directors of the corporation. It has the power of veto and may initiate "legislation" as well as make suggestions to the Senate and House.

Neither the Senate or House are obligated to adopt the Cabinet's recommendations and when they do they have the power to amend them. The Cabinet, therefore, instead of issuing orders, is merely a part of the democratic control of the whole plant.

"The Senate," explained Mr. David, "is composed of the foreman and department heads. It may initiate legislation which, before going to the Cabinet for approval, must be accepted by the House.

"The House is elected by a secret vote of all the workers in the mill, one representative for every twenty workers. The House meets weekly on company time. Much of the legislative work is done by committees appointed by the presidents of the Senate and House.

"There is a Review Board to which a discharged worker may appeal his case, and a Board of Appeals giving each worker an opportunity for the redress of grievances, real or fancied, at the hands of a department head."

Every two weeks a "dividend" is paid to each worker who has scored a certain number of points in efficiency, economy, punctuality and regularity of work.

Growing out of a careful study of all these things the Association is getting ready to propose its plan, after counselling with leading capitalists and labor leaders and with students of industrialism. We are convinced that the following questions, once settled, will bring to us the plan we seek:

1. A proper rate of interest on capital invested?

2. Fair wages for management and managed?

3. Proper division of dividends between capital and labor after these charges are met?

4. What voice shall labor and the state have in the management?

5. How secure large investment by labor in the business?

The Association will appreciate communications and conferences bearing upon these points and the suggestion of entirely new ones. We want, under God, the right kind of a plan, and we have no pride whatever in just getting it up ourselves. If the Lord has given you through experience, study, inspiration, or prayer some vision that will bless the world, let us have it for the world.

THE FIFTEENTH ANNUAL CHRISTIAN CITIZENSHIP INSTITUTE

WINONA LAKE, IND., AUGUST 4-13, 1919

The general theme of the Christian Citizenship Conference to be held at Winona Lake, Aug. 4-13, is world reconstruction in accordance with the laws of God.

There will be an open forum daily in charge of Dr. James S. Martin at which world conditions, world problems and their solution will be discussed and questions relating to world conditions will be answered. Dr. Martin is particularly well qualified to take charge of this section of the program because of his recent journey abroad and the rare opportunity he has had of meeting the foremost men of our day.

The pressing question of the hour is Industrial Reconstruction. Of this Dr. John Royal Harris will speak. He will bring to the discussion of the intricate problems of the relation between the employer and the employee his keen and brilliant mind and embellish his discourse with wit and fire.

Dr. James S. McGaw, who is to discuss political reconstruction, is well known to all of our readers for his clear, logical, convincing, addresses and his irresistible enthusiasm and eloquent oratory.

America's debt to God for the victories of the past and the battles she has yet to fight for righteousness will be the themes of addresses by the assistant superintendent, Dr. Larimore C. Denise. Dr. Denise has a mind as quick as the lightning flash. As a speaker he is pleasing, informing and convincing.

PROGRAM

Monday, August 4

11 A. M. "The Fight for World Democracy." Harris
2 P. M. "The Bible and Democracy" McGaw

Tuesday, August 5

9 A. M. "Bolshevism." Harris
10 A. M. Open Forum and Question Hour.
11 A. M. "The Road to Peace." Martin
3 P. M. "World Brotherhood." Harris

Wednesday, August 6

9 A. M. "The Bible and the Public School." McGaw
10 A. M. Open Forum and Question Hour.
11 A. M. "The Hand of God in Winning the War." Denise

Thursday, August 7

9 A. M. "Socialism." Harris
10 A. M. Open Forum and Question Hour.
11 A. M. "The World's Real Foes." Martin

Friday, August 8

9 A. M. "Uncle Sam, the Fighting Parson." McGaw
10 A. M. Open Forum and Question Hour.
11 A. M. "Christian Business." Harris

Saturday, August 9

9 A. M. "Labor's Liberty Bell." Harris
10 A. M. Open Forum and Question Hour.
11 A. M. "A White Life for Two." Denise

Monday, August 11

10 A. M. "A Nation's True Greatness." Martin
11 A. M. "How Nations Go Wrong" McGaw

Tuesday, August 12

9 A. M. "The Task of the Twentieth Century." McGaw
10 A. M. "What About Tobacco?" Denise
11 A. M. "American Refuge." Harris

Wednesday, August 13

9 A. M. Open Forum and Question Hour.
10 A. M. "The Fight for the Sabbath." Denise
11 A. M. "America's Greatest Monopoly." Martin

THE CRUSADE AGAINST MORMONISM

FACTS ABOUT MORMONISM

By WILLIAM E. LA RUE, B. D., Rochester, New York.

(Continued From Last Issue.)

Mormonism arose in a time when the very atmosphere of thought was favorable to it. In 1823 the Irvingites, or Plymouth Brethern, arose in England and spread abroad their teaching, putting forth the prediction of the coming of the Lord in 1864. In 1831 William Miller, a character well known, a contemporary of Joseph Smith, also of New York State, set in motion a great premillennial movement that moved great numbers of people who sincerely believed his prediction of the coming of the Lord in 1843.

A study of Mormonism will show that it has few elements that are new. It is rather a striking example of history repeating itself. We are made to think of ancient Montanism, with its revival of the hope of the parousia; its revival of the charismatic gifts; its stern morality and imperative demand for obedience to the will of its leaders. Later in history the Zwickau Prophets remind us of the same things. Hoffman with his New Jerusalem at Strassburg; Jan Mattahys, the baker, and his daily fanatical revelations at Munster; his successor, John of Leyden, the professed King David II, and the practice of polygamy with all its disaster and attendant reproach, suggests to us that Mormonism is but the revival of some of the worst and most unfortunate events of Christian history that have appeared and vanished.

But Mormonism has not vanished. It is here, and apparently to stay. This leads us to our second query: What is Mormonism doing?

To this we may reply that there is no cessation of any of its activities or practices. Along political lines the Mormon Church seems to be attaining its objects with success. In the United States Senate sits one of its 12 holy apostles, Mr. Reed Smoot. He is there by permission of the Prophet of his cult. You are all familiar with the government investigation of his eligibility, which was instigated in 1904 and lasted until 1907. President Roosevelt succeeded in delaying action on the matter until it became timeworn. Finally, when the vote was taken, he was saved by a majority not altogether flattering. While Mr. Smoot was not charged with being guilty of polygamy, there is no denial of the fact that he believes in it, as do all Utah Mormons, as a divine principle.

What would we think of the Methodist Church, for example, if it should deliberately seek for its own advantage to have one of its Bishops elected as

United States Senator? Or, what would be our comment providing the Pope of Rome would plan to have one of the Cardinals serve in such a capacity? Would that not be a clear case of the Church dabbling in politics designedly for its own benefit? That is exactly what the Mormon Church is doing today.

There are vast numbers of Mormons located in all the States adjacent to Utah, and most of them hold themselves in readiness to throw their votes according to the will of the Prophet. They have a secret system whereby that will may be conveyed with accuracy and haste. The officials of the Church are like a great military system beginning with the lowest officer and going up through the various grades to the Prophet who stands at the summit. The political power of the Mormon Church is unbroken and many who know the nature of the situation in the west are apprehensive and even fearful for the complications that may arise.

Mormonism is carrying on its propaganda with its usual zeal and missionary fervor. It has representatives in all the largest cities of our country and Canada. We have seen the public announcement of their Sabbath services appearing with other church notices in our city papers for some time past. A series of Mormon meetings in the Allen Theatre, Toronto, closed recently with 1,300 in attendance. A Mormon meeting closed recently at Flint, Mich., with 55 converts to the faith. The elders preach their doctrines with all boldness on our streets. Quite recently they have erected a temple in the Mormon colony in Alberta, Canada, and yet another in Hawaiian Islands. In 1918 they finished and dedicated a large and rather imposing church building costing $40,000, at Gates and Franklin Avenues, Brooklyn, the city of churches! Alongside this building is another large building fitted out for a sort of clearing house for missionaries. Previously, the Mormons had been meeting in halls here and there about New York, but the erection of these buildings, at great expense, shows the permanent character of the growth of the cult.

In addition to the large number of men engaged as missionaries, one of the late developments is that they are sending out women to serve in that capacity. This is making use of tactful methods in order to win their way.

But the question that is most significant of all is, what about polygamy? Here the Mormon Church shows its real character. Polygamy was first taught by the Prophet secretly. In 1843 he reduced the revelation which he claimed authorized its practice, to writing. This he showed to the leading men of the cult but some of them revolted at it, others entered into the practice.

In 1844 some of his leading followers came out in print exposing his treachery which resulted in his being shot by a band of infuriated citizens. The Mormons continued to deny their belief in the doctrine while at the same time secretly practising it until 1852 when it was publicly proclaimed, thereby they admitted that all the preceding years they had deliberately lied.

They continued to practice the doctrine without restraint until 1888 when it was checked by the Edmunds-Tucker law which was followed by wholesale arrests.

Many of the leading polygamists were thrown into prison and their property was confiscated by the government and a threatened disaster hung over the whole Church.

It was here that Frank J. Cannon, son of Geo. Q. Cannon, a Mormon of high authority, began a work of diplomacy on behalf of the Mormons designed to free them from their unfortunate entanglement with the government and aiming at the same time to do away with polygamy.

He succeeded in prevailing with President Cleveland to adopt less rigorous methods in dealing with these offenders in the hope that this might result in their giving up polygamy of their own accord.

The result of a long series of events was that the Prophet of Mormondom, Mr. Woodruff, got a revelation advising all Mormons to cease the practice of polygamy in 1890. This was accepted in good faith by the government and acknowledged by all Mormons as the will of God. Whereupon President Harrison granted a decree of amnesty to all offending Mormons and restored the escheated property. It was fully hoped by everybody that the strife was over. But not so. Mr. Cannon's own brother, much to his astonishment, took a plural wife by consent of high officials of their Church. The late prophet of the Church, Joseph F. Smith, never ceased to live with his five wives who have born him 43 children. His successor, Heber J. Grant, is an ardent polygamist.

After Utah was granted statehood in 1896, the regulation of the practice of polygamy passed from federal control and the attempts to put a stop to it since have been utterly unavailing.

It is well known that a large number of leading men of the Mormon Church are now living in polygamy. Not long since the Salt Lake Tribune published a list of 224 cases of known polygamy since the manifesto was issued. The Mormon Church has broken its faith solemnly pledged to the government that they would not only cease the practice but the belief of polygamy as well.

Every young Mormon will defend his belief in the doctrine. It is openly taught in their book of Doctrine and Covenants which is circulated through the mails. It was defended on the street corners of our city during the past summer by Mormon missionaries.

It is defended as a principle. What will men not do in defense of principle? Brigham H. Roberts, who was ousted from Congress because he was a Mormon Polygamist as a result of a united protest by Christian people, is now a regular U. S. Army Chaplain in the service.

Under the present practice of this nefarious doctrine no records can be kept for fear of prosecution. A wife cannot claim a husband nor can children use their father's name. The woman thereby makes herself a social outcast and acknowledges her children as illegitimate all for the protection of her Church.

Strange to note, the women are as staunch defenders of this doctrine as the men, and not more strange is the fact that many people seem to acquiesce in the idea that after all polygamy would not be a bad thing to rehabilitate the world following a war. The Mormons have more friends to their pernicious doctrines than we would like to admit.

It might not be amiss here to reproduce in brief some questions and answers between myself and Mormon missionaries on the streets of our city during last summer. A Mormon, a young man, was preaching very glibly trying to convince his hearers that God is in fact a big man, with body, parts and passions. Mormon theology teaches: "As man is, God was; as God is, man is to be." Knowing that Mormon revelation teaches that every polygamist is to be a God by and by, I asked him, "Do you expect to be a God?" He appeared stunned by the directness of the question and backed off, another speaker taking his place, without answering it. Later he came to me and told me that whatever I found in their books I could depend upon their belief in it.

I ventured to ask another if he had on the secret garment and while he hedged and tried to dodge, the crowd made him answer and he admitted it.

I asked another if he had taken a solemn oath to avenge the death of his slain Prophets and while he tried to evade my question he finally admitted that he had. Another older man was speaking about how he had heard more about polygamy here than he had out in Utah and I inquired if he believed in it? "Yes, Sir, I do," he replied. I then said, "Is it not a fact that your Prophet has five wives?" He began to quibble and stammer, but the crowd insisted on an answer, so he said, "I tell you it is a dead issue." Then I replied, "Well, if I had five wives, I would call it a living issue."

In the Mormon Church, spreading as it is all over our land, we have today at its head, a Sultan with his harem, a Czar, a political despot, to whom the poor people are in subjection by the insidious teachings of Mormonism and the logic of events.

Our boys went to the old world to make it better while at home we are allowing this great iniquity to thrive unchecked. Surely, in waging other reforms we shall be very remiss of our duty if we leave this menace to true religion, moral character and national life, go on by the consent of our inactivity against it.

(Continued in next issue)

MORMON ACTIVITIES

The annual conference of the Relief Society Workers of the Mormon Church met in Salt Lake City, June 9, 1919. The present enrolled membership of this organization numbers 42,380 women. These women have taken up the Book of Mormon study course for this year. They believe in this book the same as we do in the Bible. How unfortunate it is for them that they have chosen such a poor substitute for God's Holy Word. President Heber J. Grant in his address before this conference speaking of the Book of Mormon said that "he had traveled over a goodly part of the world and had found nothing which had weakened his faith in the divine authenticity of the book."

Elder Walter P. Monson, president of the Eastern States Mission, has been released from his duties and succeeded by Elder George W. McCune of Ogden, Utah. This mission is regarded as one of the most important mission fields of the Mormon Church. Brooklyn, New York, is its headquarters. A handsome new chapel was dedicated there recently. This is the seventh change in mission heads under the rule of Heber J. Grant.

The Desert News, under date of June 15, states that "last week witnessed an event which our Denver people had looked forward to—the dedication of the Latter Day Saints Chapel forming the mission headquarters for the Western States mission." The new structure is spoken of as "exceedingly beautiful" and declared to be one of the handsomest churches in the Colorado city. It has been finished on the interior in a soft grey tone, is handsomely equipped throughout, and stands in one of the most pleasant sections of the city. Filled with pink blossoms for the dedicatory services this new chapel and amusement hall are said to have presented a scene not equaled in many chapels of the country.

On Friday evening, June 10, between 5 and 7:30 in the evening, a banquet was served in the community room, which was beautifully decorated with palms and cut flowers. Two hundred and fifty guests were served at the four long tables. The guests were entertained with the sweet strains of music from Lohman's orchestra, their numbers alternating with toasts and responses.

Other meetings were held on Saturday. The dedicatory service was at 2 p. m., Sabbath, June 22. President Heber J. Grant was present and Mormon press reports say that "after offering a most beautiful prayer, he bore a powerful testimony, deeply impressing his hearers." They also say: "The meetings were marked by the largest attendance seen in the history of the mission, members having come from all parts of the mission."

Elder John M. Knight succeeds Elder John L. Herrick as head of this new Mormon congregation and president of the Western States mission.

Established twenty-two and one-half years ago, this Colorado mission still lives, and evidently is thriving to such an extent as should cause the good citizens of Denver, and, in fact, of the whole State of Colorado, deep concern.

The Mormons claim that Santa Ana, California, now has four missionaries of the Latter Day Saints Church, and that meetings are held in the G. A. R. hall on East Fourth street. Elder Millward gave out a statement to the **Daily Register** of that city, in which he claims a church membership of about 100. This sounds rather strange when in the same paper, in an earlier issue, Rev. V. M. Goodrich, pastor of the Reorganized Church of Jesus Christ of Latter Day Saints, said

he did not know of any Mormons there and did not know whether or not any meetings were being conducted by them. Elder Millward answers this by saying:

"The Mormon Church does exist and I hope it always will exist in Santa Ana as long as there is a soul to save.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' It was true what Bishop Leonard said, that we were growing stronger and stronger.

"In a few years the influence of the 'Mormon' Church will be greater than all the other churches of this city. The Spirit of the Lord that enlighteneth every man that cometh into the world is working upon the people that they themselves are proving the truthfulness of 'Mormonism.' We don't only believe Joseph Smith was a prophet of God, but we know it. We are teaching every principle that was revealed to him except plural marriage; therefore plural marriage is a dead issue.

"But when any man or woman approaches us with the subject, we defend the principle because our Saviour came through that lineage from Abraham, Jacob, David and Solomon, his progenitors. Moreover, we hold the authority to officiate in all the ordinances thereof. Minor differences between us and the so-called Reorganized Church do not hurt or bother us. We are anxious to bring them as well as others to the truth, and we welcome one and all to our services held at 310½ east Fourth street, every Sunday at 11 a. m."

Two things are interesting here. One or other of the representatives of the two branches of the Mormon Church is guilty of prevarication as to the question whether or not there is a prosperous Mormon Church in Santa Ana. The other matter of interest is Elder Millward's statement, that the Mormons do not teach the principle of plural marriage, that it is now a dead issue, but if they are approached on the subject, they **defend the doctrine** of plural marriage. What can this mean but Mormon perfidy. If they **defend** this nefarious doctrine, which has made the Mormons and Mormonism such a stench in the nostrils of American citizens in all the history of Mormondom, what will they do when opportunity offers but resume openly the practice of polygamy.

Our London correspondent, Mr. Henry Pell, writes:

"The Mormon 'Millennial Star,' under date of March 24th, contains various testimonies to the character of Heber J. Grant, the new president of the Mormon Church. Elder Orson F. Whitney says: 'I accept this man as a safe guide, a trustworthy pilot. I honor him as the 'Lord's Annointed.'

"Elder Whitney would be well advised not to accept Grant as a safe guide in matters matrimonial, or, like Grant, he might find it necessary to skip the country to avoid cooling his heels in jail for a season."

Under a different date, Mr. Pell writes: "The Latter Day Saints staff of traveling elders from Utah is now very small in numbers, but a party of new arrivals is expected shortly. In the meantime the missionary work is being continued with the help of a considerable number of female workers. Much tracting is being done by them in our city."

Later still, Mr. Pell writes: "The following Mormon missionaries arrived in Liverpool in June: Charles William Hatch and Caroline J. Hatch of Woods Cross, Utah, will labour in Birmingham; Leonard H. Whipple of Magna, Utah, will labour in Leeds; Wm. J. Starkey of Evanston, Wyoming, will labor in Liverpool; Ernest H. Kearl of Smithfield, Utah, will labor in London; David E. Randall of North Ogden, Utah, will labor in New Castle; William Easton of Evanston, Wyoming, will labour in Scotland."

POLYGAMY IS BEING GIVEN SERIOUS THOUGHT BY WOMEN WIDOWED IN WAR

European Countries Face Situation Where Many Girls Will Be Denied Their Natural Destiny Under Monogamous System.

(By FRANCES WAYNE in the Denver Post)

Polygamy has a better than a thousand-to-one chance to get itself established as an institution in certain European countries.

The war has left millions of widows, spinsters and girls with no hope of remarriage or marriage at all, and people whose business it is to deal with social statistics, including birth and death rates, beginning to think of remedies for this sorry situation, recalled that plural marriages had worked rather well in localities where the number of women far exceed the number of men in the population.

This thought was logically translated into words and words were formed into pro and con arguments.

Polygamy Is Question Seriously Regarded

The result of the thinking and arguing is, according to Dr. Catherine Bement Davis, recently returned from a six months' visit to the war-stricken countries of Europe, that polygamy is a question occupying the serious thought and attention of peoples as the one way out of a discouraging dilemma.

Dr. Davis is not given to vaporing. She was at one time commissioner of charities and corrections of the city of New York. Before that she had been the successful executive of the celebrated Bedford Reformatory for girls and women—which is credited with actually reforming—and at present she is a member of the social hygiene commission of the Rockefeller foundation.

Dr. Davis, as her present affiliations would indicate, is a conservative. Hence, when she says that polygamy is not a taboo subject of European discussion, conversation and argument, why, polygamy is a bogie that may get us if we don't watch out!

There are millions of women in Europe permanently spinstered and irretrievably widowed by war. Being plunged into perpetual singleness isn't at all to their liking, since they know instinctively or otherwise, that they were created to mate, to establish homes, to bear children.

Will Attempt to Counteract It.

If once the women of Europe hear what sociologists and race experts are talking about, and the talk sounds good to them, not all the powers of light will prevail against their determination to fulfill their destiny as women.

As an antidote to the polygamy discourse, reported by Dr. Davis with evident shudders, certain organizations are arranging councils of women scientists who shall later go into all the lands and preach monogamy. The war work council of the Young Women's Christian Association has called a convention of notable women physicians to meet in New York, the delegates being guests of the council.

The purpose is squarely to face the girl, woman, child, situation and to work out a program of social welfare which will make widowhood what it is so often admitted to be—a "state of blessedness and opportunity;" girlhood a field of magnificent adventures; and childhood the responsibility of the nation.

If any voice save that of Dr. Davis had proclaimed the existing dangers of polygamy, one might say "Pish!" and "Pouff!" But when Dr. Davis speaks she knows. Wherefore the shadow of polygamy has its source in substance and it would seem to be up to the nations to mobilize against extending Solomon's system into the twentieth century.

BOOK REVIEWS

GOD'S RESPONSIBILITY FOR THE WAR—By Edward S. Drown, D. D., Professor in the Episcopal Theological School in Cambridge, and Author of "The Apostles' Creed Today." The Macmillan Company, New York, 1919. Pp. 56. Price 50 cents.

This is a brief but very suggestive treatise on a subject that appeals to everyone that thinks. Today "God stands before the judgment seat of man," and though the problem is not a new one it is more intense today than ever. Its solution is easy, but the easy solution does not tally with the facts. If God is almighty why did he permit the war? If He is not almighty how can we call him God? If he could have prevented it and would not, He is not infinitely good. If he would and could not, then He is not infinitely powerful. In either case where is your God? Can a God be a God who is either weak or bad? Here is the ancient problem of evil, and who has solved it?

Dr. Drown's solution is not new at all. He inclines to Mr. Wells' notion of a limited God. Anyone who has read the last pages of "Mr. Britling Sees It Through," recalls how Mr. Wells sets out this idea. Of course Mr. J. S. Mills and Professor William James took this view, but Dr. Drown refuses to allow this statement go unqualified. He distinguished between "limitations" and "conditions," and certain conditions are necessary to the moral and spiritual qualities of an infinite God. A God must know what it is to suffer, or his omnipotence is maintained at the expense of his omniscience. "The doctrine of divine impassibility has no place in a Christian Theology." To construct an omnipotence that shall make man's failure impossible is to play with moral contradictions. (pp. 38-45).

We recommend this little book to the thoughtful reader who has long ago learned that the easiest answer to many a problem is obviously not always the correct answer. M.

THE RISING OF THE TIDE—The Story of Salinsport, by Ida M. Tarbell. New York: The MacMillan Co. 1919, pp. 277. $1.50.

Miss Tarbell is no stranger to American readers but she here ventures into a field to her altogether new. And yet the same vigorous qualities which she has shown elsewhere are turned to a very good purpose and very good service here. This is a notable war-book: not that it tells the thrilling story of the trenches or describes the dangers of the actual battle field. Its scenes are set here in America. A raw manufacturing town up in the mountains of Western Pennsylvania furnishes the picture. The realistic views of the town of Salinsport and its surrounding wild, wooded country are not more true to nature than are the jealousies and social cliques among the people. Miss Tarbell is not a fanciful or sentimental story-teller. The same accurate, painstaking observation that knows the inside workings of the oil business, that traces the career of President Lincoln and discusses the tariff in our times, gives us a story of the lax interest in the war at the beginning and the gradual rising of a tardy tide of enthusiasm in old Salinsport which became a great centre of interest and activity for the war in genuine American patriotism. This is a fine story. It is no sermon-preaching book and yet it comes out with a splendid Christian spirit and tone. M.

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